



# Catalogue

OF THE

## Arabic and Persian Manuscripts

IN THE

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AT

BANKIPORE

VOLUME VI

(PERSIAN MSS)

SCIENCES (CONTINUED) AND ARTS

*Prepared by*

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*Khan Bahadur*

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## PREFACE

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THIS eighth volume of the Catalogue of the Persian MSS and the eleventh of the whole Catalogue contains notices of 150 MSS which added to the number of MSS described in the preceding seven volumes brings up the total to 1 110

The MSS described in this volume belong to the section *Sciences*, which was not completed in the preceding volume and to *Arts* and are arranged under the heads of Medicine Logic Arithmetic Algebra and Geometry Astronomy and Astrology Geomancy Divination Interpretation of Dreams Falconry Mineralogy Archery Calligraphy and Drawings and Anthologies and Albums

Of the MSS noticed in the present volume the following may be mentioned as the most interesting and worthy of attention

No 961 Nur ul Uyun a rare and old Persian medical work on the diseases of the human eye composed in A H 480 = A D 1087

No 962 Dakhirah : Khwarazm Shahi an exceedingly valuable and the oldest known copy of the earliest encyclopædia of medical science dated A H 664-668

No 992 Ilajat : Dara Shukuh a rare encyclopædic work on medicine

No 1026 Asas ul Iqtibas a work on logic by Nasir ud Din Muhammad ut Tusi A beautifully written copy dated A H 981

No 1045 A very useful and interesting copy of Abd ul Ali Barjandi's commentary on Nasir ud Din Tusi's famous manual Bist Bab on the construction and use of the astrolabe containing valuable marginal notes and annotations by the commentator himself and glosses due to Khayr Ullah Khan Muhandis

- No 1049 *Kifâyat ut-Ta'lim*, a rare work on astronomy by Muhammad bin Mas'ûd Gaznawî
- No 1061 *Ma'yâr-ul-Azmân*, a treatise on chronology by Ratan Singh Zakhmî
- No 1066 *Risâlah-ı Raml*, a very small tract on geomancy, by Nasîr-ud-Dîn Muhammad Tûsî
- No 1072 *Bâz Nâmah*, a work on falconry, without the author's name. The MS contains twenty-three beautiful and highly finished illustrations representing different kinds of hawks and birds of prey
- No. 1078 Twenty finely illuminated sheets of excellent calligraphic specimens, bound in leather
- No 1079 An album of miniatures and specimens of calligraphy
- No 1080 Another album of miniatures and specimens of calligraphy
- No 1086 A third album of miniatures
- No 1089 An exceedingly valuable and most beautifully written copy of a Persian anthology, bearing an autograph note by *Shâh Jahân*, with many seals and signatures of nobles and distinguished persons of the Mughal Court
- No 1091 A very interesting and beautifully written copy of a Persian anthology bearing an autograph note by prince *Khurram* (afterwards *Shâh Jahân*), and containing a collection of choice poems by the eminent poets and princes who flourished between the seventh and the tenth centuries of the Muhammadan era
- No 1094 A large collection of prose and poetical compositions by various authors together with the *Qâbûs Nâmah* of Kaikâ'ûs bin Iskandar
- No 1096 A very useful and interesting album containing a collection of 4,578 *Rubâ'is* by 461 poets of ancient and modern times, arranged in alphabetical order
- No 1098 A very interesting, valuable and most beautifully written and illuminated copy of a Persian anthology,

containing a large collection of choice and useful compositions in prose and verse by various authors and poets

No 1099 A very interesting and beautifully written album containing love letters each written on a beautifully designed drawing representing a tree fruit or flower<sup>2</sup> bunch and such like followed by the reply written on an exactly similar drawing

No 1101 Tuhfat ul Habib a rare and very interesting anthology by Fakhri bin Muhammad Amiri

No 1109 An interesting album of Persian lyrics and verses arranged according to the topics of which they treat

J A CHAPMAN

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4th October 1926



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# PERSIAN MANUSCRIPTS.

## MEDICINE

No 961

foli 270 lines 17 size  $7\frac{1}{4} \times 4\frac{1}{2}$   $5 \times 3$

نورالو

## NŪR-UL'UYŪN

A rare and complete copy of an old Persian medical work on the diseases of the human eye and their treatment in the form of questions and answers

Author Abū Rūh Muḥammad bin Mansur bin Abī Abd Ullāh bin Mansur ul Jurjānī (Ethic Bodl Lib Catalogue No 1575 has Yamani) known as Zarrīn Dast ابی روح محمد بن منصور بن ابی عبد الله  
بن منصور العجرجانی المعروف بزین دسب \*

Beginning —

دانشه اول علم بران یونانی و سریانی بود تا بوقت بنامر ما  
علیه السلام \*

The author tells us in the preface that he wrote the work at the request of his royal patron Abul Fath Malik Shah bin Muhammad ibn Da'ud of the Saljuqi dynasty who reigned A. H. 465-485 = A. D. 1072-1092. He mentions several earlier authors such as Hunayn bin Ishaq, Ibn Mıṣawayh, Muhammad ibn Zafarriya Razi etc. none of whom he says had satisfactorily dealt with the diseases of the eye. He further adds that having regard to the fact that Persian was the current language in his time and that his royal patron the reigning sovereign also spoke Persian he wrote this work in that language in the form of questions and answers so that it might be easily remembered by one and all.

The date of composition, given by the author, is A H 480 = A D 1087

The work is divided into ten *Maqālah*, each of which consists of a number of questions and answers, as follows

I در مام تسریع و ترک ، وحد و هیئات و مزاج خاص و مزاج عام و جسم و  
 consisting of one hundred and fifty three  
 questions and their answers, on fol 4a

II در بیماریها و عارضهائی که بیفتند در جسم که بتوان دید جسم و نفس  
 در توان یافت و علامت هر یکی چگونه باشد و سبب آن بیماری از چه باشد و نام  
 consisting of two  
 hundred and fifteen questions and their answers, on fol 41b

III در بیماریها که جسم نمیتوان دید و نفس در توان یافت الا بعقلی تمام  
 in two hundred and five questions and an-  
 swers, on fol 89b

IV در علاج بیماریهای که آنرا علاج توان کرد و علاج بدید و آن عللهای  
 توان دید و بعقل توان شناخت و هر نوعی را اراں بیماریها و عارضها چگونه علاج کنند  
 in one hundred and seventeen  
 questions with answers, on fol 122a

V در بیماریهای که در جسم افتد که آنرا علاج نباشد و علاج بدید و رنج  
 in twenty questions and answers, on fol 164a

VI در آن که چه باید کرد تا مصرب نار دارد و صنعت نه بهار رساند  
 in one hundred and ninety questions and answers, on fol 167a

VII در صنعت و دستکاریها که در چه جسم باید کرد که هر یک چگونه باشد  
 in thirty questions and answers, on fol 192a

VIII در آنکه علاج بتوان کرد نه دارو نه دستکاری و زرافان گویند که  
 in twelve questions and answers, on fol 213a

IX در داروهای معرد که در علاج جسم نگر آید  
 in twenty one ques-  
 tions and answers, on fol 219b

X در داروهای مرکب در علاج بیماریهای چشم نگر برد  
 in twenty one  
 questions and answers, on fol 238b

Each *Maqālah* is immediately followed by the questions which are again repeated with their answers

Folios are misplaced in several places and the MS is water stained at the beginning

Written in fair Nasta liq

Dated A H 980

No 962

fol 189 lines 31 size 17x12½ 16x10

دختره حوارر مساهی

# DAKHĪRAH-I KHWĀRAZM SHĀHĪ

An exceedingly valuable and the oldest known copy of the earliest encyclopædia of medical science in Persian complete in two separate volumes

The name of the author as given in the present copy is Isma'il bin ul Husayn bin Muhammad bin Ahmad ul Husayni ul Jurjani

اسمه ل بن الحسن بن محمد بن احمد بن الحسن بن العرجانی

Beginning —

الحمد لله رب العالمين و الصلوة على سيدنا محمد و المصطفى و آله  
الطاهرين حون بعدد رب اورد تعالى حنل بود كه جمع كندد انى كتاب بعدد  
دعا گوى خداوند حوارر مساه الاحل العالم العادل المؤيد المنصور ولى نعم  
طب الدين نصره ال ا س جمال الاسلام واهر الكفرة و المسكرين عماد  
الدولة وصور الامه داح المعاني امير الامرا ارسلان تكس نعم الملوك  
و السلاطين ابو الفتح محمد بن نعم الملك معن امير المومنين وصد  
حوارم كرد •

It is remarkable that the opening lines the name of the author and that of his patron as given in the present copy differ more or less from those found in other copies

We learn from the preface that during the year 504 A H = A D 1110 1111 when the author happened to visit K̲h̲warazm he was charmed by the pleasant climate of that country as well as by the noble qualities of its ruler Muhammad K̲h̲warazm Shāh (who was appointed governor of K̲h̲warazm by the Saljuqī Sultan Sanjar in A H 491 = A D 1098 and ruled there till A H 521 = A D 1127) The author therefore chose to settle there and wrote the present work which he dedicated to his patron the aforesaid K̲h̲warazm Shāh He further adds that his object was to write a book which should have a world wide reputation as well as to remove the want and inconvenience of physicians

and others, which they felt in the absence of a comprehensive medical work

Yâqût in his *Mu'jam-ul-Buldân*, vol. 11, p. 55, gives the author's name as Abû Ibrâhîm bin ul-Hasan bin Muhammad ul-Husaynî, and says that he stayed for a long time in K̲h̲wârazm and subsequently went to Merv, where he died in A H 531 = A D 1136, 1137. Hâj K̲h̲al who calls the author Zayn-ud-Dîn Ismâ'îl bin Husayn ul-Jurjânî mentions four works by the author, viz the present work, in twelve volumes, the *Agrâd-ut Tıbb*, اعراض الطب (see Ind. office Lib. Cat. No. 2286) in two volumes, the *K̲h̲afî 'Alâ'î* حفی علای (see No. 966 below) in two, and the *Yâdgâi*, یادگار in one. The same Hâj K̲h̲al gives in one place A H 530 = A D 1135, 1136, in another A H 531 = A D 1136, 1137 and in a third, A H 535 = A D 1140, 1141 as the date of the author's death. Habîb-us-Sıyâh vol. 11, puz. 4, p. 176 wrongly states that the author flourished in the reign of Tukush who reigned A H 568–596 = A D 1173–1200. See Rieu 11 p. 466, W. Peitsch Berlin Catalogue, p. 574, Ethé, India Office Lib. Catalogue, Nos. 2280–2283, Ethé, Bodl. Lib. Catalogue, Nos. 1576–1578, E. G. Browne Camb. Catalogue, p. 211. Hâj K̲h̲al vol. 11, p. 330, mentions a Turkish translation of the work by Abul Fadl Muhammad bin Idris ul-*Daftarî*, who died in A H 982 = A D 1574.

#### Contents —

The entire work is divided into nine *Bak̲h̲sh* or *Kitâb*, with numerous subdivisions termed *Gus̲t̲âr*, *Bâb* and *Fasl*. The contents of the work in all the copies are almost the same, but the wording of the headings as well as of the body in the present copy differs to some extent from those of other copies. The present copy contains the first five *Kitâb*, as follows:

I. Definition and utility of medicine, structure of human body (کتاب در شناساندن حد و صنعت آن و شناختن کوهن مردم و چیری و چگونگی او و شناختن مادیها و حاکمها و مراعات احوال عادیها و تشریح اندامها و یاد کردن فوت اندامها), on fol. 4a, in six *Gus̲t̲âr*. The following colophon at the end of the first *Kitâb* says that its transcription was finished in *Dulqa'd*, A H 664.

در حق برین وقتی تمام شد کتاب نخستین از کتابهای دوحده وار  
بس این کتاب دویم آید ان شاء الله تعالی . . . عسر اوسط شهر الله المبارک  
دی فعدة حجة اربع و ستین و ستمایه هجرت بر دسه و صده و نرس همة  
جلایس محمد بن احمد بن عثمان حدکس سماتى\* (sic) . \*

II Health and diseases of the human body (اندر سناحن)  
 حالهای من مردم از بندرسی و بیماری و انواع و اعراض و اسباب آن  
 و سناحن نص و نصرة و سناحن احوال هر چه از من بنویسند خون عروق و نص  
 on fol 46b (و بول و عاظم و انچه از حمله سناحن اعراضی باشد از من کتب باشد  
 in nine *Guftar* The last seven foll of this *Kitab* supplied in a later  
 band are written in a curving and hasty hand by ابو محمد ابن ابو  
 احمد ابن محمد ابن ابو الفاسم الحواری (الحوارومی) and are dated 24 Rajab 1 H 741 —  
 تمام شد کتب دوم از دخترة حوارمساهی و از من ابن کتب ستم  
 اند اساء الله تعالى مع العراج من تکررة الرابع و العسرون من رحب  
 المبارک سنة احدى و اربعین و ۱۰ اله علی بن العبد الصغیر احمد  
 ابن محمد ابن ابو الفاسم الحواری (۹)

III Preservation of health precautionary measures (اندر نگاه داسن)  
 بندرسی و بندرها و مسکن سناحن و احوال غذا و بندری طعام و سراب و بندری  
 خواب و بنداری و بندری حرکتها و سکون و سناحن احوال کسوتها و عطر و اسفروم و  
 نگار داسن روعتها و بندری می کردن و داروی سهل خوردن و بندری قصد و  
 حجاب و دوحه و حقه و سنا و بندری اعراض نفسانی چون سادی و اندوه و  
 بدسه کارها و غیر آن و بندری حالهای که اندر من مردم بدید آید و بدید آمدن  
 آن سناها بیماری بود که حوادث بونی و بندری پروردن اطفال و بندری پیران و مسافران  
 (حمله اندر من کتب باشد) on fol 77b in fourteen *Guftar*

IV Diagnosis of diseases crisis and prognosis (اندر استعراج مرض)  
 معنی اندر سناحن هر بیماری که کدام بیماریست و سناحن نصیح و بحران و سناحن  
 (حال بیماران که چگونه خواهد بود و ابن را طبیبان مقدم المعرفة کردند  
 on fol 142b in four *Guftar* Dated Rabi II 1 H 665

V Various kinds of fevers their symptoms and cure (اندر باد)  
 (کردن تب و اسباب و انواع آن و احوال علاج آن) on fol 157b in six *Guftar*

### No 963

foll 190-403 (213 foll) lines and size same as above

The second volume of the *Dakḥirah* i *Khwarazm Shāhī* or the  
 continuation of the preceding copy comprising the last four *Kitāb*  
 as follows —

VI Diseases of the human body from the head downwards ( اندر علاج بیماری‌ها از فوق سر تا ناحیہ پای ) on fol 190<sup>b</sup> in twenty-one *Guftâr* Dated *Shawwâl* A H 668

VII Tumours, ulcers wounds, etc and then treatment ( اندر علاج آئامہ و زخم و تدبیر شکاتیں و داء کردن و علاج اندامی کہ بلاء سود و بدبیر ) on fol 356<sup>b</sup> in seven *Guftâr* Dated *Dulhijjah* A H 668

VIII Necessary precautions against the diseases of the external parts of the body ( اندر تاکیرکی و آرایش بی ) on fol 379<sup>b</sup> Dated *Dulhijjah*, A H 668

IX Poisons and antidotes ( اندر زهرها و نارها ؟ نادر زهرها ) on fol 388<sup>b</sup>, in five *Guftâr*

After finishing this ninth *Kitâb* with which the *Dakhîrah* originally concluded, the author wrote a *تتمہ* or supplement, dividing it into two parts termed *Guftâr* and کتاب مرانا دیں

The *Guftâr* treating of the various medical uses of the different limbs of animals ( اندر منافع اعضاء حیوانات ) begins on fol 400<sup>b</sup> It is arranged alphabetically beginning with اسنان and ending with مدد

The *مرانا دیں* divided into two *Maqâlah*, treating respectively of simple and compound medicaments, is wanting

Each *Kitâb* is preceded by a full table of its numerous subdivisions Both the volumes are written by one and the same scribe محمد بن احمد بن عثمان in good *Naskh* with the headings in a bold hand

Besides the last seven foll of the second *Kitâb* written by احمد بن ابی اسحاق, and dated A H 741, several other foll supplied by the same scribe are found here and there in both volumes A few foll at the beginning of the first volume and the last two foll of the second volume are written in a later hand, and spaces for insertion of the names of diseases are left blank in many places

### No 964.

fol 453, lines 19, Size  $11\frac{1}{4} \times 7$ ,  $8 \times 4\frac{3}{4}$

The Same

Another copy of *Dakhîrah-i Khwârazm Shâhî*

The beginning of this copy, which slightly differs from the preceding, is

الحمد لله حمد الساکرین و الصلوٰۃ علی نبی المصطفیٰ و آلہ المعین -  
چون ار تدبیر ایرد چندان بود الح \*

The present copy comprises the first four *Kitab* as follows  
*Kitab* I on fol 5<sup>a</sup> II on fol 106<sup>a</sup> III on fol 208 IV on fol 409<sup>b</sup>

Spaces intended for minor headings are left blank in several places

Written in ordinary Nasta liq within red borders

Not dated apparently 18th century

### No 965

fol 231 lines 15 Size 9×5½ 7×4

A very bad copy of the fourth and fifth *Kitab* of the *Dakhirah* of *Khwarazm Shahi*

Beginning —

کتاب الرابع من الدخيرة الحوازم سائده ابد نعدم المعروف و ان  
 کتاب چهار گنار اس \*

The fifth Book begins on fol 77

Written in a careless Indian Ta liq with the headings in red

The MS is full of clerical mistakes

Dated A H 1244 = A D 1866

The MS is in a damaged condition

The seals of Sayyid *Khawurshid Nawwab* and Sayyid *Vilayat Ali Khan* of Patna are found at the beginning and end of the copy

### No 966

fol 94 lines 15 Size 9×5½ 6×3

حمى لائى

### KHAFI-I-'ALÂ'Î

A hand book of medicine

Author Isma il bin Hasan Jurjani اسماعيل بن حسن حرجاني

Beginning —

الحمد لله - العالمين اما بعد حون خادم دعا گوئى اسماعيل  
 ان الحسن الحرجاني ار جمع کتاب دخيرة حوازم مشاهى فارغ شد الخ \*

The author, who has been already mentioned in connection with his earlier and larger work, the *Ḥawāṣṣī* No 962, tells us in the preface to the present work that after completing the *Dakḥirah*, he was requested by prince Aṭṣīz, the son and successor of Muhammad Khwārazm Shāh (A H 491-522 = A D 1098-1128) to write a compendium of that larger work. Hence the composition. He further adds that as this manual, consisting of two volumes, could be carried in boots he entitled it *Khafī*, or hidden. The prince for whom the work was written is designated here thus

الامير الاحل السيد العادل دماء الدين عمدة الاسلام علاوالدين و الدوله  
صياء الملة بحكم الامة مريد الملك تاج الملوك ، و السلاطين نظام المعالى  
فريد ارسلان ابو المطهر اتسير بن - وارزم شاه - سام امير المومنين \*

The date of composition assigned to the work in Stewart's Catalogue, p 106, is A D 1113 i.e. A H 506-7. The work consists of two parts, treating respectively of theoretical and practical medicine.

Part I is subdivided into two *Maqālah*, viz

1. Preservation of health, in sixteen *Bāb* fol 3<sup>n</sup> 2. Diagnosis of disease, in seven *Bāb*, fol 3<sup>n</sup>

Part II is subdivided into seven *Maqālah*, viz

1. Advice to physicians, 2. Treatment of local diseases, in eighteen *Bāb*, 3. Fever, Measles, and Smallpox, 4. Tumours, sores and wounds, 5. Fractures, bruises, and dislocations, 6. Treatment of the hair and of skin diseases, 7. Antidotes, fol 44<sup>n</sup>

A copy of the work is noticed in Rieu II, p 475

Written in faṣī Nasta'liq within gold and coloured borders, with an illuminated head-piece and double-page 'Unwān at the beginning, by order of Rājāh Ajīṭ Singh Bahādur

Dated Jumādā I, A H 1196

No 967

fol 129 lines 7 size  $6\frac{1}{2} \times 4\frac{1}{2}$   $4\frac{1}{2} \times 2\frac{1}{2}$

قانونچه

# QÂNÛNCHAH

An anonymous medical tract treating of the substantial elements of health i.e. the constituent parts of the body and the organs temperaments and faculties various conditions and accidents of the body and their symptoms preservation of health treatment of diseases diet etc etc

The work seems to be a Persian translation of Mahmud ibn Muhammad ul Jagminis (d A.H. 745 = A.D. 1344) Al Qanunjah a compendium of Avicenna's (b A.H. 370 = A.D. 980 and d A.H. 428 = A.D. 1037) famous medical encyclopaedia القانون (Canon) see Arab Cat. vol. iv p. 73

Lithographed in Lahore A.H. 1312 An English translation Calcutta 1782

Neither the author's name nor the title of the work appears in the text but in the colophon the work is called قانونچه

The work divided into ten *Maqalah* begins at once with the first *Maqalah* thus —

این ساله مرید گسب مرده معاله معاله اولی در امور طبعی

داد دانس که با حسب الح

*Maqalah* II fol 15<sup>a</sup> در سرچ

*Maqalah* III fol 27<sup>a</sup> در احوال بدن انسان و اسباب و علامات وی که دلائل میکند بر حکایتی بدن

*Maqalah* IV fol 44<sup>b</sup> در نفس و نفرة

*Maqalah* V fol 62<sup>a</sup> در دند و دندان

*Maqalah* VI fol 79<sup>a</sup> در بیماریهای سر

*Maqalah* VII fol 92<sup>b</sup> در بیان امراضی که ارسته با ناس ناب پیدا میشود

*Maqalah* VIII fol 105 در بقعه امراض اعضا

*Maqalah* IX fol 111<sup>b</sup> در بیماریهای ظاهر بدن

*Maqalah* X fol 121<sup>b</sup> در قوی الطعمه و اسره

Written in ordinary Ta liq

Dated 24 *Sha'bân*, the year is illegible. Apparently 19th century.  
The scribe *سید محمد امین الدین* says that he wrote the copy at the request of his teacher *Hakim Muhammad Ismâ'il*.

No. 968.

fol 277, lines 21, size  $9\frac{1}{2} \times 6\frac{1}{2}$ ,  $5 \times 2\frac{1}{2}$

اختیاراد، بدیعی

# IKHTIYÂRÂ'I'-I BADÎ'Î.

A work on materia medica

Author 'Alî bin ul-Husayn ul-Ansârî, better known as Hâjî Zayn-ul-'Attân *علی بن الحسن بن العطار بن زکاحی*

Beginning —

امداد حمد بی عدد و اعداد بیاس مددعی را که آثار ابداع او بر هر  
درمی از اوراق و سحرری از اسرار سمع و غرض یافته اله

The author, who was born in *A H* 730 = *A D* 1330 and died *A H* 806 = *A D* 1403, was the son of Jamâl-ud-Dîn Husayn, a renowned physician of Isfahân. Besides the present work he wrote other medical treatises viz *رساله در صنعت مردان و زنان* and *تحفة الملوك - مفتاح الحرايين*

He completed the present work in *A H* 770 = *A D* 1368

The work is divided into two *Maqâlah*

*Maqâlah* I treats of the simple drugs in alphabetical order, fol 3<sup>b</sup>

*Maqâlah* II on compound medicaments, in sixteen chapters fol 251<sup>b</sup>

A very old copy of the work dated *A H* 805 is noticed in *Ethé*, *India Office Lib Catalogue* No 2289. See also *Rieu* p 469, *E G. Browne*, *Camb Catalogue*, p 212, *Ethé*, *Bodl Lib Catalogue*, Nos 1581-1584, *Hâj Khal* vol 1, p 197

Lithographed Cawnpore 1879

Written in minute *Nasta'liq* within gold and coloured borders, with an illuminated head-piece at the beginning of each *Maqâlah*

The original folios are placed in new margins. The colophon is dated 24 *Ramadân*, *A H* 996

Scribe *برهان*

The seals of the kings of Oude, Sulaymân Jâh, Amjad 'Alî and Wâjîd 'Alî, are found at the beginning and end of the copy

No 969

fol 461 lines 17 size  $10\frac{3}{4} \times 6\frac{1}{2}$   $7\frac{1}{2} \times 3\frac{1}{2}$

The Same

Another copy of *Hafiz Zayn ul Attar's Ikhtiyarat i Bad'i* beginning as above

*Maqalah* I fol 4<sup>b</sup> The names of the drugs with their correct reading are written in a bold hand on the margins throughout

*Maqalah* II fol 385<sup>b</sup>

Written in ordinary *Nasta'liq* within gold and coloured borders with an illuminated head piece at the beginning of each *Maqalah*

A seal of *Munshi Muhammad Safdar Ali Khan* dated A H 1277 is found on the title page

Not dated apparently early 19th century

No 970

fol 130 lines 28 size  $9\frac{1}{4} \times 5\frac{1}{4}$   $7 \times 3\frac{1}{2}$

کفایت مجاہدینہ

KIFÂYÂH-I MUJÂHIDIYAH

A work on medical science

Author *Mansur bin Muhammad bin Ahmad bin Yusuf bin Ilbas*  
منصور بن محمد بن احمد بن يوسف بن الباس

Beginning —

شکړو سانس مرحالہ ۱ کہ در حلقہ اسفل دینی حکم او

بی زبان اسب الحج \*

According to *Rieu* p 470 & the *Bodl Lib Catalogue* No 587 & the *India office Lib Catalogue* No 2297 the work was dedicated to *Sultan Zayn ul Abidin* of *Kashmir* (A H 826-877 = A D 1423-1472) and not to *Ala ud Din Muhammad Khalji* as wrongly asserted by the authors of the *Leiden Catalogue* vol III p 276. In the present MS the name of the person to whom the work is dedicated is omitted. The author also wrote a medical treatise on the anatomy of the human body entitled *سریم منصوری* (lithographed at *Delhi* A H 1264 Lahore 1889 and 1895). The present work also

called *مصوری* (as in the colophon of this copy), is divided into two *Fann*. The first, subdivided into two *Qism*, treats of theoretical and practical medicine, and the second, consisting of two *Maqâlah*, deals with simple and compound medicaments Cf *Âsaf Lib* vol 1 p 966

For further particulars of the work and the author see the Catalogues referred to above. The work has been lithographed, under the title *مصوری* , Lucknow, 1869 and 1873, and with a Hindûstânî translation and commentary by Gulâm Gîlânî bn Muhammad Ibrâhîm, in Amîtsa, 1911

Written in minute *Nim-shikast*. The colophon, dated Safa, A H 1209, says that the MS was copied from a copy belonging to Hakîm Muhammad Fâîûq

Scribe *مید الدین* - *بینی*

No. 971.

fol 627 lines 20, size  $11 \times 6\frac{1}{2}$ ,  $7 \times 5\frac{1}{2}$

خلاصة النجاة.

## KHULÂSAT-UT-TAJÂRIB.

A work on practical medicine, containing prescriptions for the treatment of the diseases of the various parts of the human body from the head downwards

Author Amîr Bahâ-ud-Daulah bn Amîr Sîrâj-ud-Dîn Shâh Qâsim Muhammad ul-Husaynî un-Nûr Bakhtshî *امیر نساء الدوله ابن امیر سیراج الدین شاه قاسم ابن امیر شمس الدین محمد بن امیر نور محمد بن سراج الدین شاه قاسم*

Beginning —

حمد بلا اقصی حکمی را که نکمال حکم و وفور مایه و قدرت ماهد اسرو ، انسانی را از رانته ورن خلعه و چون دوشاندد الخ \*

In the colophon the author is designated thus *امیر نساء الدوله ابن امیر سیراج الدین شاه قاسم ابن امیر شمس الدین محمد بن امیر نور محمد بن سراج الدین شاه قاسم*

We learn from the short preface that the author wrote this work in Turusht, one of the dependencies of Ray, in A H 907 = A D 1501, 1502, and divided it into the following twenty eight *Bâb* *این رساله* *در اوان دند دند و دندمایه در مسکن طرست من فراء رار انفاق ادناد*

Contents —

I	fol 2	باب اول در بیان ابتداء دانستن آن معروف علیه حفظ صحت و مزاج است بر وجه کلی *
II	fol	باب دوم در بیان حفظ آن که اعظم مقاصد طبیعی است *
III	fol 57 <sup>b</sup>	باب سیم در بیان تدبیر اطفال و نرسان و نابال و مرطبات ببعضی اعراض متعارفه نفسانی و آکنهای بد و عوارضی مضرو استعراعات *
IV	fol 110 <sup>b</sup>	باب چهارم در بیان تدبیر ابتداء بدست بدن آن است
V	fol 126 <sup>b</sup>	باب پنجم در بیان اقسام امراضی
VI	fol 149 <sup>a</sup>	باب ششم در بیان حمیات و اسهال و علامات و معالجات آنها
VII	fol 190	باب هفتم در بیان حصه و حدری
VIII	fol 207 <sup>b</sup>	باب هشتم در احوال دماغ و بیان آن
IX	fol 304 <sup>b</sup>	باب نهم در بیان احوال حسم
X	fol 327 <sup>b</sup>	باب دهم در بیان احوال گوس
XI	fol 336	باب یازدهم در بیان احوال بینی
XII	fol 347 <sup>a</sup>	باب دوازدهم در بیان احوال دهان
XIII	fol 350 <sup>b</sup>	باب سیزدهم در بیان احوال حلق
XIV	fol 382	باب چهاردهم در بیان احوال دل
XV	fol 389	باب پانزدهم در بیان احوال مری و معدة و رب و صفای
XVI	fol 416	باب شانزدهم در بیان بعضی امراضی که اکثر اطباء آن ممالک بسیار من آنرا معسوی معنی مناسب ندانسته اند و بمناسبت بعضی امراض ذکر آن کرده اند *
XVII	fol 422 <sup>b</sup>	باب هجدهم در بیان احوال حگر و مراره
XVIII	fol 447 <sup>a</sup>	باب هیجدهم در بیان احوال ستر
XIX	fol 452	باب نوزدهم در بیان احوال روده
XX	fol 484	باب بیستم در بیان امراض مغده
XXI	fol 492 <sup>b</sup>	باب بی و یکم در بیان احوال گرده
XXII	fol 501	باب بی و دوم در بیان احوال منانه
XXIII	fol 515 <sup>b</sup>	باب بی و سوم در بیان احوال آلات تناسل
XXIV	fol 529 <sup>b</sup>	باب بیست و چهارم در بیان احوال آلات بوالد و سنان
XXV	fol 553 <sup>b</sup>	باب بیست و پنجم در بیان امراض بسبب و معاضل و نابها
XXVI	fol 563 <sup>a</sup>	باب بیست و ششم در بیان سموم و ادویه زانکار و حیوانات دواب سم گرفته و بیانات مطلقا *

XXVII fol 603<sup>b</sup> باب نهم و مضمون در بیان بعضی ارباب که عمده اند  
در معالجات \*

XXVIII fol 621<sup>a</sup> باب دهم و مضمون در بیان بعضی العاط عربیه که متعارف  
اطنا است \*

A portion of the work containing the last twenty *Bâb* is noticed in Etche, India Office Lib Catalogue, No 2955 Comp Hâj K̲hal vol III, p 164 In the lithographed edition, Lucknow, A H 1282, the work is wrongly ascribed on the title-page to Hakîm Muhammad Alî K̲hân, who died in A H 1162 = A D 1748, i e, two hundred and fifty years after the composition of the work

The colophon says that this copy was transcribed from a MS which was copied from the author's autograph copy

Written in a clear Naskh within coloured borders, with an illuminated head-piece and a double-page 'Unwân

Dated A H 1070

Scribe سرف الدین علی الحسینی الراعدی الکبیری

The seals of Nawwâb Sayyid Vilâyat 'Alî K̲hân and Sayyid K̲hwurshîd Nawwâb of Patna are found at the beginning and end of the copy

## No 972

fol 315, lines 24, Size 10 × 7, 6½ × 4½

The Same

Another copy of the *K̲hulâsat-ut-Tajârib*, beginning as above

The colophon, dated 11 Muharram, A H 1022, says that this MS., was copied from a copy transcribed from a copy transcribed from the author's copy

Written in small Nasta'liq with occasional emendations in the margins

Scribe ابن حیدر ولی

No 973

fol 327 lines 21 size  $10 \times 5\frac{1}{2}$   $8 \times 4$

The Same

A large part of the same *Khulasat ut Tajarib* The first eight *Bab* and part of the ninth are missing The copy opens abruptly in the ninth *Bab* with the following words —

مالدس نافع بود والله اعلم برده رطوبی بود که د درون ملک

جمع اند الح \*

The tenth *Bab* begins thus on fol 12a باب دهم در بیان احوال گوس

رئوس و وضع و قوت ماصعه الح \*

Written in fair Indian Ta liq

Not dated 19th century

No 974

fol 235 lines 29 size  $14 \times 8\frac{1}{2}$   $11\frac{3}{4} \times 6\frac{1}{2}$

The Same

Another copy of Baha ud Daulah's *Khulasat ut Tajarib* beginning as usual

The preface is preceded by an enumeration of the chapters

Written in ordinary Nasta liq

Dated Rajab A H 1085

Scribe میر معتم الدین

No 975

fol 343 lines 25 size  $12 \times 8$   $9 \times 5\frac{1}{2}$

معدن السعاء سکندر شاهى

MA'DAN-USH-SHIFÂ-I SIKANDAR  
SHÂHÎ

A work on medicine

Author Bhuwah bin Khawas Khan بهروز بن خواص حل

## Beginning

مراح امتراح عدلر اربعه و باعدیه حواص اشياء حواس خمس فالد  
 صغیه ، و حسان دکه ، الحج \*

The beginning of this copy is quite different from that of the copies noticed in Rieu II, p 471, Ethé, Bodl Lib Catalogue, No 1592, and Ethé, India office Library Catalogue, No 2305, although the substance of the preface, as given in Rieu, is the same as here

Firīshṭah, vol I, pp 330, 345 and 350, and the author of the *Tabaqât-i Akbar Shāhī* mention that Bhūwah son of Khawâs Khân, was a great noble of Sikandar Shāh Lodī's time (A H 894-923 = A D 1489-1517) He was put to death by Sultân Ibrâhīm Shāh (the successor of Sikandar Shāh) in A H 925 = A D 1519

The composition of the work which the author compiled and translated from Sanskrit works enumerated in the preface, was completed in A H 918 = A D 1512, 1513 The work, also known as طب سکندری, is divided into a *Muqaddimah* and three *Bâb* described in the Catalogues mentioned above

Lithographed, Lucknow, 1877 and 1889

A full Table of Contents, occupying eight pages, is given at the beginning of the copy

Written in ordinary Nasta'liq, with an illuminated head-piece

Dated 18 Ramadân, A H 1082

## No. 976

fol 76, lines 17, size  $9\frac{1}{2} \times 5\frac{1}{2}$ .  $7 \times 3\frac{1}{2}$

## ریاض الادویه

## RIYÂD-UL ADWIYAH.

A treatise on simple and compound medicaments

Author Yûsuf bin Muhammad with the *takhallus* Yûsufi , یوسه

بن محمد الیاسی نه یوسعی \*

Beginning —

الحمد لله الذى اعان لكل داء دواء وحل حديد لعل العلوب شعاع

الحج \*

The author who flourished under Babur and Humayun was a native of Harat and compiled a work on the epistolary art called *نداء الادب* in A H 940 = A D 1533 His other medical works are *مقدمة في حفظ الصحة* written in A H 913 = A D 1507 dedicated to Babur A H 937 = A D 1530 *علاج الامراض* a versified treatise of therapeutics see Rieu II p 475 Ethic India Office Lib Catalogue No 2304 Etbé Bodl Lib Catalogue No 1591 Haj Khal u p 564

The *Riyad ul Adwiyah* is noticed in Rieu II p 840 It is divided into two *Bab* devoted to simple and compound medicaments in alphabetical order

Written in basty Nasta liq

Dated A H 1193

Scribe علام على

The seals of Nawwab Sayyid Vilayat Ali Khan and Sayyid Khwarsid Nawwab of Patna are found at the beginning and end of the copy

### No 977

fol 105 lines 17 size  $9\frac{1}{2} \times 5\frac{1}{2}$   $7\frac{1}{2} \times 3\frac{1}{2}$

The Same

Another copy of Yusuf's *Riyad ul Adwiyah* beginning as usual This copy written in different hands is dated 1191 Faali

The original tract is followed by a collection of prescriptions written in the same hand as the latter portion of the copy

### No 978

fol 254 lines 13-17 size  $10 \times 5\frac{1}{2}$   $7 \times 4$

نكر الكواهر

## BAHR-UL JAWAHIR

A dictionary of technical terms relating to medical science

Author Muhammad bin Yusuf ut Tabib ul Harawi محمد بن يوسف الهروي

Beginning —

حمد العالم احدى درى الايام بحسن الح \*  
 يوسف الهروي

The work begins with an Arabic preface in which the author dedicates the work to Zahir-ud-Din Muhammad, better known as Amir Beg, whose name is introduced thus

\* طاهر الدولة و السعادة و الدنيا و الدين محمد المستر نامبر بگ

It is doubtful whether the present author is the son of the well-known physician Yûsuf bin Muhammad who flourished under Bâbur and Humâyûn and wrote several medical works (see No 976)

The work is arranged in alphabetical order and comprises the names of drugs with their uses, botanical and anatomical terms, the various diseases, etc , etc

Edited by Hukeem Abdool Mujeed, Calcutta, 1830

A very incorrect copy, written in bad Ta'liq, with marginal notes

Not dated , 19th century

### No. 979.

fol 258 , lines 21 , size  $9 \times 6\frac{1}{2}$  ,  $7 \times 3\frac{1}{2}$

The Same

Another copy of Muhammad bin Yûsuf's Bahr-ul Jawâhir, beginning as above

The names of drugs, arranged in alphabetical order, are written in red

Written in fair Naskh

Not dated , 19th century

### No. 980.

fol 66 , lines 15 , size  $8\frac{1}{4} \times 5$  ,  $5 \times 2\frac{1}{2}$

مطالعہ المباشرين

### MATLAB-UL MUBASHIRÎN.

A treatise on sexual intercourse and treatment for increasing or restoring virile power

Author Muhammad Hakîm Gilânî محمد حکیم گیلانی

Beginning

حمد و «باس و بنای بی فیاں صانع کیم» را کہ بید قدرت و نقلم

ارادت النخ \*

The royal personage to whom the work is dedicated is Miran Muhammad Shah whose name is introduced after a series of honorific titles. He is probably identical with Miran Muhammad Shah Faruqi of Gujarat, who reigned from A H 943-944 = A D 1536-1537.

The work is divided into four *Fann* and a *Khatimah* each *Fann* consisting of several *Fasl*.

Written in fair Nasta'liq

Not dated 18th century

No 981

fol. 121 lines 19 size  $8\frac{1}{2} \times 5\frac{1}{2}$   $7 \times 3\frac{1}{2}$

مرا بادى سعائى

QARĀBĀDĪN-I SHIFĀ'Ī

A pharmacopœia or description of medical drugs arranged in alphabetical order according to the first letter.

Author Muzaffar bin Muhammad ul Husaynī ush *Shifa* مطهر بن محمد بن حسين

محمد بن السعائى \*

Beginning —

والله الحكيم العليم والصلوة على  
و بعد بوشدة تمام

که مقرر مطهر بن محمد بن السعائى \*

The author was a native of Kashan and died in A H 963 = A D 1556. See Rieu n p 474. Ethe Bodl Lib Catalogue No 1594. Ethe India Office Lib Catalogue Nos 2310-2312. Asaf Lib vol 1 p 964. Lithographed (on margin of Daka Ullah Khan's مرا بادى دکانى on the same subject) Dillī 1865.

The first drug described is انوس دارو

Written in a learned Ta'liq with marginal notes and emendations

Not dated 18th century

A note on the fly leaf at the beginning says that this MS. belonged to the donor's brother Muhammad Isma'il bin Maulavi Shaykh Muhammad Bakhsh Khan Siddiqi.

Another note on the same page is dated 15 Shawwal A H 1186

## No. 982.

fol 96, lines 19, size  $10\frac{3}{4} \times 5\frac{1}{2}$ ,  $7\frac{3}{4} \times 3\frac{3}{4}$

The Same

- Another copy of Shifâ'i's Qarâbâdîn, beginning as above  
 Spaces for headings are left blank in the latter half of the copy  
 Written in ordinary Nasta'liq  
 Dated 9 Ramadân, year not given, apparently 19th century  
 Scribe کریم الدین ولد صاحب صبیح الدین بن صاحب بدرالدین

## No. 983

fol 170, lines 11, size  $8\frac{3}{4} \times 4\frac{1}{2}$ ,  $5\frac{3}{4} \times 3$

The Same

- Another copy of Shifâ'i's Qarâbâdîn, beginning as usual  
 Written in fair Ta'liq  
 Not dated, 19th century

## No. 984.

fol 135, lines 25, size  $9\frac{1}{4} \times 7$ ,  $7 \times 4\frac{1}{2}$

انيس الاطبا

## ANÎS-UL-ATIBBÂ.

A fragment of a manual of medicine

Author Abul Khayr Muhammad bin Muhammad ul-Fârisî

ابو الخير محمد بن محمد الفارسی

Beginning

حمد نا محدود وادری حکم را سراوار اسه ، که مصور صنعتس ار  
 ترکد ، احسام متعالیه الحج \*

The work is divided into two *Sahîfah*, each consisting of numerous subdivisions

*Sahîfah* I on theoretical medicine, 2<sup>a</sup> fol در ۲۰ ، ۱۰۱ ری

*Sahîfah* II on practical medicine, 72<sup>b</sup> fol در طب ۷۲ ، ۱۰ لی

The general arrangement is that diagnosis of diseases is given first after which follows the symptoms and then treatment

The MS is defective towards the end nearly one fourth of the second *Sahifah* being missing There are several *lacunae* in the copy and the folios are misplaced in several places

Written in fair Nasta'liq with gold borders with an illuminated head piece

Not dated 16th century

No 985

fol 24 lines 18-23 size 8½ x 6½ 7 x 4½

معرفات

# MUFRIDÂT

A medical tract treating for the most part of simple medicaments but also of some compound medicaments for various diseases of the human body from the head downwards

Author Muhammad Ma'sum bin Sayyid Safa' ul Husayni ut Turmudi ul Bhakari with the poetical *nom de plume* Namī

معصوم بن سعد صفای الحلی فی الترمذی اصلاً والفکری - او النامی -

Beginning —

د حدادد گو کش بدر کردن شش بر آب رس ساء و گدا

The author already mentioned in connection with his more popular work *Tarikh i Sind* (see No 599) says in the preface to the present work that he compiled it from the *Ikhtiyarat i Badi* and some other medical works for the convenience of medical students At the end the work is called *طب نامی* which however seems to be another work of the author

It is divided into twenty six *Bab* each consisting of several *Fasl* Each *Fasl* is devoted to a particular disease under which its remedies are given

Written in ordinary Ta'liq

Dated Shawwal A H 1110 the 23rd regnal year of Alamgir

The MS is in a damaged condition the folios having separated from the binding

## No 986.

foll 158, lines 9, size  $9 \times 6\frac{1}{2}$ ,  $5\frac{3}{4} \times 3\frac{1}{2}$ 

A treatise on sexual science, with medical advice

Author Tâhîr طاهر

Beginning —

\* حدای که دیده می شود و صورت و شکل دارد \*

In the beginning the author speaks of the Emperor Jahângîr in the present tense, and to him he, most probably, dedicated the work

نور الدین محمد خانگیر بادشاه رهی بددایش و بددگانی نمره  
 بخش..... چنان بید که عذاب از کتاب هندی آسمانی است و بدل  
 میدارند و سه و روز در آرام و فراغ و میگذرانند و انار عم و الم در جواب  
 هم نمی بیند \*

Later on the author says that he composed the work in 1678 Hindî year, (i e, the Bikramâjit Sanbat) = 1622 He divided it into nine *Fasl*

The style is bad and confusing

Written in fair Ta'liq

Dated 21 Jumâdâ I, A H 1238

## No. 987.

foll 75, lines 17, size  $8 \times 5$ ,  $6 \times 3\frac{1}{2}$ 

دستور الاطبا

## DASTÛR-UL-A'ÎBBÂ.

A treatise on medicine according to the Indian system

Author Muhammad Qâsim Hindû Shâh Astarâbâdî, better known as Firîsh̄tah  
 محمد قاسم هندو ساه استرآبادی المعروف به فرشته

The MS is defective towards the beginning, and opens abruptly with the following words —

\* ..... روزگار یادگاری گدارم \*

The author, well known for his popular general history of India تاريخ هندی, has already been noticed in this Catalogue, No 538

The work also styled *احصاءات دوائی* consists of a *Muqaddimah* three *Maqalah* and a *Khatimah* described in Rieu Suppl't p 113 Ethe India Office Lib Catalogue Nos 2318-2324 W Pertseh Berlin Catalogue p 580 Ethé Bodl Lib Catalogue No 1601 Comp also Haj Khal in p 225

The present MS comprises only the first *Maqalah* on simple drugs and ailments arranged in alphabetical order

The MS is in a damaged condition and there are *lacunae* in several places

Written in ordinary Nasta liq

Not dated 17th century

No 988

fol 110 lines 19 size  $9\frac{1}{2} \times 6$   $8\frac{1}{2} \times 4\frac{1}{2}$

العاط أدویه

## ALFÂZ-I ADWIYAH

A description of drugs

Author Nur ud Din Muhammad Abd Ullah bin Hakim Ayn ul Mulk Shirazi نور الدین محمد عبد اللہ بن حکیم عین الملک شیرازی

Beginning —

هو الله احد الله له د که بانه جنت بهشت از دایره

در باب و احاطه شهاب بر راس الخ \*

Muhammad Abd Ullah who edited the private letters of his uncles Ahul Fadl and Faydi (see Ethé Ind Office Lib Catalogue Nos 287 and 1479) and is himself the author of several *Inshas* (see Ethé India Office Lib Catalogue No 2066) as well as of the Sufie work *مراتب الوجود*, noticed in the aforesaid Catalogue No 1925 15 says in the preface to the present work that he wrote it at the time of the accession of Shah Jahan A H 1038 = A D 1628 for which year the title of the work forms a chronogram The author further adds that he has taken the medical terms from the Greek Arabic Latin Spanish Hebrew Syriac Berber Turkish Persian and Hindi languages

The work is divided into a *Muqaddimah* a *Natijah* and a *Khatimah* as follows —

*Muqaddimah* in four *Fa'idah* fol 4<sup>b</sup>

*Natījah*. Dictionary of drugs, arranged in alphabetical order, according to the first and second letters of each word, fol 10<sup>a</sup>

*Khâtimah*, on six useful medicaments not found in ancient works fol 99<sup>b</sup>

The author uses the following abbreviations in the work

یدوسه = ی ; رطونه = ر ; نروب = ب , حرار = ح , طاع = ط  
 بدل = ل ; مصلح = ص ; شربه = س ; فوب = ق ; معتدل = مع

For other copies see Ethé, Bodl Lib Catalogue Nos 1603 and 1604, Ethé, Ind Office Lib Cat Nos 2325-2327 Another medical work by this author, entitled *الطیاسی الاطبا*, composed, A.H. 1050 = A.D. 1640, is noticed in W. Pertsch, Berlin Catalogue, p 587

The *Alfâz-i Adwiyah* has been lithographed in Delhi and Madras, A.H. 1265, with an English translation by F. Gladwin, Calcutta, 1793 For other editions see Catalogue of Printed Books in the Brit Mus by Edwards, p 442

Written in ordinary Nasta'liq

Dated Safar, the fifth regnal year of 'Âlamgîr II.

Scribe کریم الدین ولد شجاع صبیح الدین بن شیخ بدر الدین ناشنده قصه مدر

### No. 989.

fol 358, lines 15, size  $4\frac{1}{4} \times 5$ ,  $6 \times 3$

قربادین معصومی

## QARÂBÂDÎN-I MA'SÛMÎ.

A treatise on compound medicaments

Author Ma'sûm ibn Ka'im-ud-Dîn ush-Shûstarî ush-Shî'âzî  
 معصوم ابن کریم الدین الشوسترى الشيرازى

Beginning —

تحمیدی کہ لسان اعتدال تذکار مسدخان صوامع اولاک ، در اظهار و

تکرار آن معجز فایله و معترفه ، الح \*

The author tells us in the preface that he compiled this work from several old and modern works, with some useful additions of his own, in A.H. 1059 = A.D. 1649, and divided it into a *Muqaddimah*, seven *Maqâlah* and a *Khâtimah*, fully enumerated at the beginning

A copy of the work is mentioned in Âsaf Lib vol 1, p 966

Written in ordinary Nasta'liq with an illuminated head piece  
Dated A H 1114

No 990

fol 399 lines 15 size  $9\frac{1}{2} \times 5\frac{3}{4}$   $6\frac{1}{2} \times 3\frac{1}{2}$

The Same

Another copy of Ma sum s Qarabadin beginning as above

This copy is slightly defective towards the end

Written in ordinary Ta'liq

Not dated 19th century

The MS is wormed

A seal of سید واحد حسن سطرپی dated A H 1258 is found at the beginning of the copy

No 991

fol 177 lines 17 size  $7\frac{1}{2} \times 4\frac{3}{4}$   $6 \times 4$

The Same

Another copy of Ma sum bin Karim ud Din s Qarabadin

The present copy lacks a few lines at the beginning and opens thus —

اما بعد برای صواب دمای خوردمدان خوردۀ نس \*

Corresponding to line 4 fol 2<sup>b</sup> of the preceding copy

Written in a careless Ta'liq

Not dated 19th century

The MS is in a damaged condition

No 992

fol 284 lines 25 size  $13\frac{1}{2} \times 8$   $10\frac{1}{2} \times 5$

لاحات دارا شکوهی \*

‘ILĀJĀT-I DĀRĀ SHIKŪHĪ

An encyclopædic work on medicine in two separate volumes

The volumes form only a portion of the entire work The first volume has two endorsements viz دارا سکوهی and نسخۀ دارا سکوهی On

the title-page of the second volume the work is called دَیْرُ دَارَا شکوهی, but in the opening line of the same volume the title given to the work is علاجات دارا شکوهی. A medical work, called علاجات دارا شکوهی, containing similar matters and with the same arrangement, is noticed in Blochet vol II, pp 103-104 and it seems evident that the two are identical.

According to Blochet the 'Ilâjât-i Dârâ Shikûhi was composed by Nûr-ud-Dîn Muḥammad 'Abd Ullah Ḥakīm Shīrâzî نورالدین محمد عبد الله حکیم شیرازی and dedicated to Prince Dârâ Shikûh. Blochet's copy, extant in three volumes, lacking one or two pages at the beginning, comprises a prolegomena and ten *Gushtâr*, subdivided into several *Asrâr*.

### Vol I

This volume opens abruptly with a section dealing with advice, instructions and precautionary measures for travellers.

سختن سیوم در تدبیر مسافران و اصحاب مساکر مستملر پنج حرفه -  
اگر نیک ، سفر دراز دارد اول آمد کند پس مهمل خورد الح \*

Then follows the third *Asrâr*, in two *Tadbîr*, as follows —

*Tadbîr* I, fol 3<sup>a</sup>, on edibles ماکول such as grains, meat fish, fruits, herbs, boiled and cooked things, and on kitchen recipes, simple substances and drugs of any kind, etc etc

*Tadbîr* II, fol 80<sup>b</sup>, on potables مسروب, such as beverages, agreeable drinks, etc , etc It ends with some prescriptions and remedies for particular diseases

Written in ordinary Ta'liq

Not dated , apparently 19th century

No. 993.

fol 553, lines 12-17, size 9 × 5½, 6½ × 3½

علاجات دارا شکوهی

'ILÂJÂT-I DÂRÂ SHIKÛHÎ.

### Vol II

This MS, which is endorsed on the title-page 'the second volume of the دَیْرُ دَارَا شکوهی, contains only a portion of it and begins at once with the eighth *Gushtâr* thus

گفتار هشتم علاجات دارا شکوهی در استحکام و آمد و حجامه \*

The earlier part of this volume treats of the anatomy of the human body containing descriptions of the various nerves veins muscles etc venesection and phlebotomy It ends with the thirty fourth *Asrar* The latter portion contains for the most part prescriptions arranged under the various diseases for which they are intended

Full sized anatomical illustrations are given on foll 20<sup>b</sup> 27<sup>b</sup> and 36<sup>b</sup>

Written in ordinary Ta'liq

Dated 19 Jumada II year illegible Apparently 18th century

No 994

foll 357 lines 24 size 9½ × 6 6½ × 3½

تعهد المومنين

# TUHFAT-UL-MU'MININ

The well known work on materia medica

Author Muhammad Mumin Husayni Tanakabuni محمد مومنين تانكابوني

Beginning —

سبحانك اللهم يا مدبر يا طبيب النفوس \*

The author's father (Mir Muhammad Zaman Tanakabuni) and grandfather were the court physicians of the Safawi kings The work is dedicated to Shah Sulayman (A H 1077-1105 = A D 1666-1694) to whose court the author was attached We learn from the preface that the author's main object in writing the present work was to correct the errors and the inaccuracies which he noticed in the *Ikhṭiyarat* i *Badī* (see No 968 in this Catalogue) He based it on the Arabic medical work entitled *جامع معادني* also styled *جامع معادني* and several other Arabic and Indian medical treatises

For full particulars see Rieu n p 476 Ethe Bodl Lib Catalogue Nos 1605-1608 Ethe India Office Lib Catalogue 2328-2335 W Pertsch Berlin Catalogue pp 584-587 See also *Kashf ul Hufuh* fol 31<sup>a</sup> Lithographed in Delhi A H 1266 Isfahan A H 1274 and (Persia) A H 1284

The work is divided into two parts The first containing five chapters is called *Taḥḥis* and the second called *Dasturāt* consists of three *Qism* of which the third is wanting in the present and all copies extant

At the end is found a section called *دسار العمل* on the different kinds of fever, consisting of a *Muqaddimah*, five *Fasl* and a *Khâtimah*, beginning —

و هو يسعى بطعه الكريم الم \*

Written in small Nasta liq with an illuminated head-piece

'The colophon on fol 349<sup>b</sup> is dated 6 *Dulqa'd* The year is not given, apparently 18th century

Explanatory marginal notes written in the same hand as the text, are found throughout

The seals of Sayyid *Khawushîd Nawwâb* and Sayyid *Vilâyat 'Alî Khân* of Patna are affixed at the beginning and end of the copy

### No. 995.

fol 298, lines 24, size  $12\frac{1}{4} \times 8\frac{1}{4}$ ,  $9 \times 5\frac{1}{2}$

The Same

Another copy of *Mu'min Husaynî's Tuhfat-ul Mu'minîn* beginning as above

The *Dastûr-ul 'Amal* is wanting in this copy

Written in fair *Naskh*

Dated 4 *Shawwâl*, A H 1130

Scribe اس ملا برور دستم

The seals of Sayyid *Khawushîd Nawwâb* and of Sayyid *Vilâyat 'Alî Khân* of Patna are found at the beginning and end of the copy

### No. 996.

fol 459, lines 19, size  $11\frac{3}{4} \times 7\frac{1}{2}$ ,  $7\frac{3}{4} \times 4\frac{3}{4}$

The Same

Another copy of the same *Tuhfat-ul Mu'minîn*, without the *Dastûr-ul 'Amal*

Written in ordinary *Ta'liq* within coloured borders with an illuminated head-piece

Dated 24 *Muharram*, A H 1240

Scribe نوارس - سین ادماری

No 997

fol 428 lines 19 size  $9\frac{1}{2} \times 5\frac{1}{2}$   $7 \times 3\frac{1}{2}$

The Same

A defective copy of the same *Iuhfat ul Mu'minin* beginning as usual

It breaks off with the third *Iashkhis* on the nature and properties of simple drugs and ailments arranged in alphabetical order. The last two *Iashkhis* of the first part and the entire second part are wanting

Written in ordinary *Ia liq*

Not dated early 19th century

No 998

fol 171 lines 17 size  $9\frac{1}{2} \times 6$   $7 \times 1\frac{1}{2}$

The second *Qism* of the *Dastûrat* of the *Iuhfat ul Mu'minin* on compound medicaments

Beginning —

قسم ثانی از دستورات جامع مرسوم در کتب الموسوس که آن  
مستعمل است بر دستجات و دستورات در بیان اعمالی که متعلق است  
بدریجه مرکبه \*

Written in ordinary *Ia liq*

Dated Monday 3 *Shahban* the forty fifth year of *Shah Alam's* reign

No 999

fol 404 lines 16 size  $9\frac{1}{2} \times 6$ ,  $7 \times 3\frac{1}{2}$

درآمدن حلالی

QARÂBÂDÎN-I JALÂLÎ

A work on compound medicaments

The name of the author is partly wormed. The portion extant is *Hajî Jalal bu Amin ut Tabib ul Murejidi ul Kazaruni* حاجی حلال بن امین ابی المریدی الکازونی

## Beginning

الحمد لله رب العالمين .. ..... اما بعد بدانکه این معالاب  
دوم از کتاب احتیارات بدیعیه که ذکر کرده در مرکبات الح \*

The author tells us in the preface that the author of the *Ikhtiyârât-i Badî'î*, d. A. H. 806 = A. D. 1403, (see No 968) had omitted a good deal in his second *Maqâlah* on compound medicaments. Our author therefore removed the deficiencies of the said work by additions from other medical works, as well as from the experience he had gained from experts, and thus compiled the *Ikhtiyârât-i Badî'î* in its complete form. It is further said that Hâjî Jalâl prefixed a *Muqaddimah* to the first *Maqâlah*, and at the end of each *Bâb* added a *Fasl* from the *Dakhîrah-i Khwârazm Shâhî* (see No 962).

A copy of this work is mentioned in *Âsaf Lib* vol 1, p 964

The MS is defective towards the end, and headings are omitted in many places

Written in ordinary Ta'liq

Not dated, 19th century

## No. 1000.

fol. 48, lines 22, size  $7 \times 4$ ,  $5\frac{1}{2} \times 2\frac{1}{2}$

خرقه

## KHIRQAḤ.

A treatise on sexual intercourse

Author Murtadâ Qulî Shâmlû مرصی قلی ساملو

Beginning —

سبحان الله رب العالمين . آمري ساط حمد و سپاس حکمی که رفقه  
معروفه را بر فامه صحیح مراحان الح \*

The author's father, Hasan Beg Shâmlû, was the governor of *Khuiâsâr*, and died towards the end of Shâh Safî's reign (A. H. 1038-1052 = A. D. 1629-1642). Murtadâ Qulî flourished under Shâh Sulaymân (A. H. 1077-1105 = A. D. 1667-1694), who appointed him to the government of Qum. He was a good poet, and also wrote a beautiful *Shikastah* hand.

The work, dedicated to Shâh Sulaymân, is divided into thirty sections termed *âyah*. See Rieu II, p 794

There is a lacuna after fol 47

Written in fair Naskh

Not dated 18th century

The seals of the last two *ex* kings of Oude are found at the end of the copy

No 1001

fol 372 lines 23 size  $11\frac{1}{2} \times 6\frac{3}{4}$   $7\frac{3}{4} \times 4$

طَبَّ اکبری

# TIBB-I AKBARĪ

A work on the symptoms of diseases and their treatment translated with additions from the Arabic work *شرح اسباب و علامات* of Nafis bin Iwad Kirmani (d after A H 850 = A D 1446)

Translator Muhammad Akhar commonly called Muhammad Arzani bin Hafiz Muqim معتمد اکبر عرف محمد ارانی بن حاجی معتمد

Beginning —

صحتی بریں کلامی کہ مسام ناطقہ دانش اس را کہ اسد ادراک  
مسترسات و معقول اسب الحج \*

The title of the work given in the preface to this copy is  
طَبَّ اکبر

The translator a renowned physician of India flourished in the reign of Aurangzib to whom the work is dedicated He left several other medical works viz *میران الطب* (see No 1005) *معراج العلوب* (lith Bomhay A H 1286 Lucknow A H 1280) *اکبری* (lith Lucknow 1882) *طَبَّ النبی* (see No 1004) and *معارف الامراض*

Muhammad Akhar completed the translation in A H 1112 = A D 1700 For other copies see Rieu II p 478 Ethe India Office Lib Catalogue Nos 2339 and 2340 Printed in Calcutta 1830 in Delhi A H 1265 in Madras A H 1264 Bomhay 1275 and 1279 in Lucknow A H 1272 and 1289 in Teheran A H 1275 Lahore 1911

The work is divided into twenty seven *Bab* and a *Khatimah* described in Ethe India Office Lib Catalogue *loc cit*

Marginal notes and emendations written in the same hand as the text itself are occasionally found

Written in small Nasta'liq within coloured borders with the headings in red

Dated, on fol 369<sup>b</sup>, 21 Jumâdâ I, A H 1242

### No. 1002.

fol 452, lines 23, size  $12\frac{3}{4} \times 7\frac{1}{4}$ ,  $8\frac{1}{2} \times 4\frac{1}{2}$

The same

Another copy of Muhammad Arzânî's Tıbb-ı Akbarî, beginning as above  
 صبیح نوی کلامی الحج

Written in bad Indian Ta'liq within coloured borders

Not dated, apparently latter half of the 19th century

### No. 1003.

fol 269, lines 23, size  $12\frac{3}{4} \times 9\frac{1}{2}$ ,  $10 \times 7$

The same

Another copy of the preceding work, beginning as usual

A detailed index of the contents is prefixed

Written in ordinary Ta'liq with the headings in red Marginal notes and emendations are found here and there The seals and signatures of sayyid Khwurs̱hîd Nawwâb and Sayyid Vilâyat 'Alî Khân of Patna are found in the copy

Written in Indian Ta'liq

Not dated, apparently early 19th century

### No. 1004.

fol 217, lines 19, size  $9 \times 5\frac{1}{4}$ ,  $7 \times 4$

قرا بادین قادری

QARÂBÂDÎN-I QÂDIRÎ.

A work on compound medicaments by the same Muhammad Akbar Arzânî

Beginning —

بدائی کہ شایان حدیث مستطاب حضرت النبی تعالیٰ اسے الحج

In the preface the author after enumerating his previous six compositions viz من طب النبى - معراج القلوب - طب الاكبر - من طب النبى - معارف الامراض and محربات اكبرى says that he commenced to write the present work in ١١٢٦ = A D 1714 and according to Rieu n p 480 he was still engaged on it in A D 1130 = ١٧١٨

According to the preface the work is divided into twenty two *Bab* but the present MS comprises the first thirteen only

The author says that he belonged to the Qadiri order and therefore entitled the work after the holy name of the great saint Abd ul Qadir Jilani

Comp Ethic India Office Lib Catalogue No 2344

Printed in Bombay ١١٢٧ and in Delhi ١١٢٨ = 1866

Written in ordinary Ta liq

Not dated 19th century

No 1005

fol 519 lines 9 size 9 × 5½ 7 × 3½

ميزان طب

MIZÂN-I TIBB

A hand book of medicine by the same Muhammad Al har  
Beginning

الحمد لله رب العالمين  
امام عبد العبد التتائى محمد  
ازراني ١١٢٧

In the short preface the author tells us that he wrote this *muḥṣar* or manual for the use of his own children and other students of medicine

The work is divided into three *Maqalah* as follows —

I On the symptoms and qualities of heat cold moisture and dryness fol 2

II On simple and compound medicaments fol 5

III On diseases and their treatment fol 59

See Rieu n p 479 Ethic Bodl Lib Catalogue No 1612  
Lithographed Calcutta 1836 Cawnpore 1876 and Lucknow A D 1318

Written in large Indian Ta liq

Not dated 19th century

No. 1006.

foll 168, lines 15, size  $9 \times 5\frac{1}{4}$ ,  $5\frac{1}{2} \times 2\frac{1}{2}$ 

شفاء القلوب

## SHIFÂ-UL QULÛB.

A medical tract

Author Ahmad-ut-Tabîb ul-Bajjandî better known as Jalâl ud-Dîn

Beginning — احمد الطيب البرجندی السمرکندی \*  
 \* احمد معتمد معتمد اساس و سدس معتمد حکامی را رواست ، الح

The author tells us in the preface that he wrote this work for 'Umdat-ul-Mulk Nawwâb Amîr Khân to whom he presented it on the occasion of his (Nawwâb's) visit to Kâbul. This Amîr Khân a favourite of Muhanimad Shâh, was appointed Governor of Allahâbâd in A H 1152 (A D 1739) and died A H 1159 (A D 1747). See Beale's Biographical Dictionary p 71.

The work is divided into a *Muqaddimah*, three *Bâb* and a *Khâtimah*, with numerous subdivisions styled *Maqâlah Tasl Manfa'at*, *Matlab*, *Bahs Qâ'idah Fâ'idah Qânûn*, *Fann* and *Ta'lim*.

## Contents

on fol 6<sup>a</sup>

مقدمه در بیان سرف عام طب و معرفه آن

fol 7<sup>b</sup>

باب اول در بیان صحت

fol 46<sup>b</sup>

باب دوم در کفایت علاج

fol 92<sup>a</sup>

باب سوم در ادویه و اعدیه معدده و مرکبه

fol 161<sup>b</sup>

خاتمه در متعارفات

The paper towards the beginning of the MS is getting brittle, and the writing in many places is illegible. The latter portion foll 122-168, is supplied in a later hand. The MS is slightly defective towards the end, and breaks off with the words

\* و یک قسم را بطعام امیرد که بخورد وی میدهد و دمه ، دیگو

Written in fair Naskh.

Not dated, 18th century

No 1007

fol 321 lines 20 size 9½ x 7½ 1

مخزن اسرار الطب

# MAKHZAN-I ASRÂR-I ATIBBÂ

An encyclopædia of medical science

Author Muḥammad Maḥdī bin Muḥammad Ja'far bin Muḥammad Ḥasan Ṭabīb محمد محمّدی بن محمد جعفر بن محمد حسن طبیب  
Beginning —

مختصر مد منکاتہ مرحاضی اک اکر کامل مدافع مخلوط انسانیا  
لعلس مد کمدانی آدم برساند الم \*

The author says in the preface that he compiled the work in Persian from trustworthy works of ancient and modern physicians.

The date of composition expressed by the title is A.H. 1170 = A.D. 1757.

The work consists of four *fann* each of which comprises numerous subdivisions termed *Muqaddimah*, *Maqilah*, *Maqad*, *Bal*, *Mallab* and *Fasl* fully enumerated at the beginning. They are as follows —

I Definition and utility of medicine, composition and structure of the human body and its organs, health, its preservation and general treatment etc. fol 7.

II Compound medicaments arranged in alphabetical order fol 45.

III Simple medicament, in alphabetical order fol 308.

The MS is defective towards the end. It breaks off at the beginning of the third *fann* with the word *نار*. So the greater portion of the third *fann* and the whole of the fourth are wanting.

Written in minute Nasta'liq.

Not dated. 19th century.

No. 1008.

foll 251, lines 15, size 12×6, 8×4½

خلاصة العیش عالم شاهى

KHULÂSA'I'-UL 'AYSH-I 'ÂLM SHÂHÎ.

An exhaustive work on sexual intercourse and similar matters

Author Mazhar Mu'azzar مظہر مظفر

Beginning —

حمد بن عباس و ستائیس ناسداس آفریدگاری را سرد که حلقه انسان را

الح \*

From the wordy preface, mostly devoted to the praise of the reigning sovereign *Shâh 'Âlam*, to whom the work is dedicated, we learn that the author wrote it in A H 1177 = A D 1763, 1764, the fifth regnal year of that king

The work consists of two *Matlab*, each subdivided into twenty *Bâb*. A complete index, with reference to the pages, is given on foll 4<sup>a</sup>-6<sup>v</sup>

*Matlab* I fol 4<sup>v</sup>

مطلب اول مدنی بر احوال و صغاب آرایس مردان و حسن معاشرت و مناسرت ایسان ، رنن و ندان معویات باهده از ادویه و اعدده و عدر آن \*

*Matlab* II fol 64<sup>v</sup>

مطلب ، نادى مخصوص از برای رنن و ندان مدایى برتن اعزامى اندان و صغاب ریه ، و ندرايه با حسن معاشرت و مناسرت و آداب اوصاف ، حلول و ذکر اسراراب و حکایات و حرکات و سکبات ایسان نه ناعه ، تحریک باهده مردان بوده ناسد \*

A copy of the work, without the author's name, is noticed in *Ethé, Bodl Lib Catalogue*, No 1628

Written in fair Indian *Ta'liq* within coloured borders with an illuminated head piece and a double-page 'Unwân

Dated Friday, 12 Rajab, A H 1189

Scribe میرهاداب الله

No 1009

fol 167 lines 15 size 9½ x 6 7 x 3½

تاليف شريف

# TÂLIF-I SHARIF

Indian materia medica or a dictionary of simple medicaments

Author Hakim Muhammad Sharif Khan son of Hadiq ul Mulk  
Hakim Muhammad Al mal Khan الملك ولد حادى حاكى  
حكم محمد شريف خان He died in A H 1231 = A D 1815

Beginning —

ترگ درخان سردر نظر هوسا گاهای کوناگون و د حدهای موروز  
دلنلسب ساطع و برهانسب فاطع الح \*

In the preface the author says that the use of Indian drugs in the prescriptions of his ancestors obliged him to have recourse to Hindi works and therefore he for convenience sake thought of writing a work on Indian materia medica on the model of احصاراب and نكتة المؤمنین. He further adds that as the works دارا سکوهی and دستور المنور were not up to the mark he removed their deficiencies in the present work. For the names of drugs he says he has followed the usage current in Shahjahanabad.

The British Museum copy Or 1696 contains a dedication to Shah Alam (A H 1173-1221 = A D 1759-1806) and the author's علاج الامراض (See No 1010) expresses by its title the date of composition A H 1177 = A D 1763-1764.

The names of drugs arranged in alphabetical order are followed by their descriptions properties and uses.

A copy of the work is noticed in Rieu II p 842. Lithographed in Delhi with the الفاء الادوية A H 1265. A second edition lithographed in Delhi A H 1280 contains also the خواص العوارض or نكتة عالمی by the same author also dedicated to Shah Alam and five works of Gulam Muhammad Khan viz رساله حوسبى - رساله ونا - رساله حوسبى - رساله حوسبى - رساله حوسبى. An English translation entitled the Taleef Shereef or Indian materia medica was published by Dr George Playfair Calcutta 1833.

The author's medical tract عقاله ناعه was lithographed Lucknow 1873.

Written in ordinary Nasta liq

Not dated 19th century

## No 1010.

foll 477, lines 18, size  $10\frac{1}{2} \times 6\frac{1}{2}$ ,  $8 \times 4\frac{1}{2}$ 

علاج الامراض

## 'ILÂJ-UL AMRÂD.

A work on compound medicaments

Author. Hakîm Muhammad Sharîf Khân حاکم محمد سریف ،

Beginning —

در وصف اسهال ، مسهین از کسایس بنا آمدند ایندها . . . معرجی

که دانه ، تعریج فلوف سودا ردگان الح +

Muhammad Sharîf Khân, son of Muhammad Akmal Khân, who has already been mentioned (No 1009) in connection with his other medical work ، تالیه ، سره ، says in the preface to the present work that in his youth he had written glossaries on شرح موحر که etc and had collected the prescriptions of his deceased grandfather father uncle and others, but, owing to adverse circumstances, could not make proper use of them until he was persuaded by his father and some of his friends to write the present work The title علاج الامراض is a chronogram for the date of the completion of the work, A H 1177 = A D 1763 1764

The work is divided into a *Muqaddimah*, twenty *Maqâlah* and a *Khâtimah*

Lithographed Lucknow 1879, Delhi A H 1303

Written in hasty Ta'liq

Dated 9th April 1813

Scribe خراسچی لعل ولد زکات رای بن هیرا لعل کایه آفاکر ساکی  
چکله سکندر آباد +

## No 1011.

foll 535, lines 19, size  $9\frac{1}{4} \times 5\frac{3}{4}$ ,  $8 \times 4$ 

ریاض العواید

## RIYÂD-UL FAWÂ'ID.

A thesaurus of medical science

Author Muhammad Amân bin Muhammad Afdal bin Muham

and Arif bin Muhammad Husayn Mirza bin Muhammad Tulai  
Sultan governor of Tihqin محمد امین ابن محمد اسلم بن محمد عارف سلطان  
بن محمد حسن میرزا بن محمد بولک سلطان والی تالقان \*

Beginning —

ساس و سنان سرحدی اکہ معمولان الم صفاں را نہ دای  
شعار و حمد و نجات بحسبہ الیم \*

In a short preface the author tells us that he studied the science of medicine under *Shaykh* Abd ul Latif bin *Shaykh* Abd ul Haq and wrote the present work for the benefit of the public.

The work consists of a *Muqaddimah* two *Fann* and a *Khataimah* which are enumerated in the preface. Each has numerous subdivisions.

They are as follow —

*Muqaddimah* on the utility of medicine fol 10

*Fann* I on theoretical medicine in seven *Maqalah* fol 11

*Fann* II on practical medicine also in seven *Maqalah* fol 180

*Khataimah* on miscellaneous subjects relating to the preservation of health advice to physicians etc etc in twelve *Fasl* fol 523

A copy of the work is mentioned in *Arif Lib* vol 1 p 906

Written in ordinary *Tahiq*

Dated 11157

No 1012

fol 73 line 15 size 10×6 71×4

سازد

## GIYĀSIYAH

A hand book of medicine

Author Mahmud ibn Hıı u lı Shııııı السمراری محمود ابن الحیاتی

Beginning

ساس و سنان سرحدی اکہ صفاں را نہ دای \*

It is said in the preface that the work is named after Giyas ud Din Salari for whom it was written.

It is divided into four *Maqalah* as follows —

I Theoretical medicine in eighteen *Bab* fol 2

II Practical medicine diseases of the various parts of the body from the head downward and then treatment in fifty nine *Bab* fol 20

III Simple drugs fruits etc, in twenty-eight *Bâb*, fol 44<sup>a</sup>

IV Compound drugs in twenty-two *Bâb*, fol 54<sup>b</sup>

Written in ordinary Nasta'liq

Dated 12 *Shawwâl* the 18th regnal year (?)

No 1013

fol 41, lines 17, size 9 x 6 6 x 3½

خلاصہ التشریح

# KHULÂSA'1'-UT-'1'ASHRÎH.

A treatise on the anatomy of the human body

Author 'Abd-ul-Razzâq عدد الرازي

Beginning —

بسم الله الرحمن الرحيم - بحسب راسدات سعای سہم - لطایفہ . حدید  
و دنا حکمنی را سرکہ کہ دمر تشریح اددان انسان الحج \*

The author tells us in the preface that he learnt the science of anatomy from his master Qutb-ud-Din Muhammad Âdam who subsequently gave him a post in the roval hospital the building of which, says the author, was a most wonderful work of the deceased Sultân. The name of the king to whom the work is dedicated is not mentioned, there being only a series of honorific titles. The author enumerates the following works at the beginning

سرکہ دہرہ کامل الصناء قانون تشریح etc

The work is divided into a *Muqaddimah*, six *Fasl* and a *Khâtimah*, as follows —

*Muqaddimah* the various organs or component parts of the human body, fol 3<sup>b</sup>

*Fasl* I Bones, fol 7<sup>a</sup>

II Nerves, fol 15<sup>b</sup>

III Arteries, fol 19<sup>a</sup>

IV Veins, fol 21<sup>b</sup>

V Muscles, fol 26<sup>a</sup>

VI Complex organs, fol 28<sup>b</sup>

The *Khâtimah* is wanting

Written in ordinary Nasta'liq

Dated *Dulhijjah*, 19th century

Scribe سردها رام کابہ ساکنی قصہ مدبر

No 1014

foli 22 lines 15 size  $9\frac{1}{2} \times 6\frac{1}{2}$   $7 \times 3\frac{1}{2}$

دستورالعقد

# DAST'UR-UL FASD

A treatise on phlebotomy or venesection

Author Muhammad Beg محمد بک

Beginning —

الحمد لله رب العالمين والصلوة على رسوله  
گورد مددہ صغیف عداد الله العوی محمد بک عمر الله له لوالده  
الى \*

We are told in the short preface that the author compiled this manual from Dakḥirah Khwarizmshahi and from other good works dividing it into six Bab each consisting of several Fasl. A copy of the work is noticed in Naf Lib vol 1 p 950

Written in ordinary T aliq

Not dated 19th century

No 1015

foli 124 lines 29 size  $13\frac{1}{2} \times 9$   $10\frac{1}{2} \times 6$

سفا خانه

# SHIFÂ KHÂNÂH

A dictionary of drugs with the names in Arabic with the Persian and Hindustani equivalents arranged in alphabetical order

Author Sayyid Muhammad Ali Khan Bahadur *alias* Nawwab Dulah سرد محمد علی خان بہادر عرف نواب دولہ

There is no preface to the work It begins at once with the names of the drugs It consists of two parts —

I fol 1<sup>b</sup> beginning thus —

تفصل ادوہہ مستعملہ کہ اول ادویا الف اسب بلحاظ حروف بانی

ام بعدی الله الى \*

II fol 117<sup>a</sup>, beginning

فهرست ، نامی ادویه متعلقه کتاب هدا بطوریکه در کتب دیگر

مستطوره است ، حروف ، الاله ، آنکامه در وزن کار نامه اسم فارسی الحج \*

The name of the author is taken from the colophon found at the end of the first part, fol 116<sup>a</sup> It is dated Dulhijjah, A H 1269

Written in ordinary Ta'liq

Scribe سید محمد علی

### No. 1016.

fol 199, lines 21, size  $12 \times 6\frac{1}{2}$ ,  $6 \times 4\frac{1}{2}$

قرابادین سریانی

### QARÂBÂDÎN-I SURYÂNÎ.

A medical work treating of the preparation of vinegars beverages, pills, lozenges, electuaries, ointments, and other medicaments

The name of the author is not given anywhere and the work begins at once without a preface with the following lines the title of the work occurring in them

قرابادین سریانی باب اول از قرابادین سریانی که دران نسخه‌ها

عرق مرکب سرکه و شربت و رنداب مذکور است \*

The headings of the prescriptions written in red, are in Syriac followed by the Persian equivalents, after which the method of preparing the prescription and its effects are given

Written in ordinary Ta'liq

Not dated, 19th century

### No. 1017

fol 454, lines 15, size  $9\frac{1}{4} \times 6$ ,  $6\frac{1}{4} \times 4$

قرابادین کافی

### QARÂBÂDÎN-I KÂFÎ.

An elaborate thesaurus of medical science

Author Abd-ul Karîm entitled Khâqân Muhammad. Muzâ.

عبد الكرم معروف بخطاب Khan ابن Halim Muhammad Yusuf Khan  
 حاتم محمد مرا حان ابن حكيم محمد يوسف حان \*

Beginning —

بعد از حمد و ستایش بی پایان به او مددۀ عالمش سرور ارادۀ او منان  
 بر ملائک جنات السلام \*

The author states in the preface that after acquiring the necessary knowledge of the other branches of literature he applied his mind to the study of medicine—a taste which he says he inherited from his father—with the result that he wrote an Arabic work on medicine entitled *حربۀ العلاج* (the numerical value of which gives the date of composition A H 1202 = A D 1788) at his native place *Shahjahanabad*. He then adds that as some useful prescriptions of his own and of other experts could not be included in the work he thought of writing a detailed work on medical science with the object of removing the want of a work on the subject. He therefore commenced the present composition at Kanpur in A H 1223 = A D 1808 and divided it into a *Muqaddimah* twenty *Bab* and a *Khatimah* fully enumerated at the beginning.

The author enumerates the following works as those on which he based his work —

— مجموعۀ قاضی و آرا سکری — بحقہ المومنین — نرائین نادری  
 composed by the author's father — معالجات عامہ بالک حکیم سرف حان  
 and سروج موحو and سروج قاضی — طب اکبر — معربات اکبری etc

The colophon dated Dhu'l-Hijjah A H 1224 tends to suggest that the MS is an autograph copy by the author. This assertion is supported by numerous marginal emendations written in the same hand as the text itself.

Written in ordinary Ta'liq

A seal of Muzaffar Husayn bearing the inscription بر اعدای دین  
 is found at the beginning and end of the copy.

No 1018

fol. 274 lines 19 size 12×7½ 7½×4

محرر و نویسنده حاتم

MUJARRABÂT-I BU 'ALÎ KHÂN

A medical tract containing tested cures and remedies for all diseases

Author Halim Bu 'Alî Khân حکیم و علا حاتم

## Beginning

الحمد يا من حلى احباد رايد البسات نمراسل الحج \*

The author says in the preface that he long had cherished the idea of writing a medical work when he was obliged to leave his native country Lahore, and go to Bundelkhand where he compiled the present work. From a statement on fol 6<sup>b</sup> it appears that in A H 1219 = A D 1804, while the author was staying at Lucknow, he had to go to Bundelkhand by order of John Bailey حاکم بلی and Mirzâ Ja'far. Towards the end of the copy the date A H 1226 = A D 1811, is repeatedly mentioned.

The work consists of two *Fann* each of which comprises a separate volume. The first deals with remedies and cures for special diseases of the human body from the head downwards, and the second with general diseases. The present copy comprises the first *Fann* or the first *Jild*.

The author does not give any title to the work the one given above is taken from an endorsement on the fly-leaf.

Written in fair Ta'liq

Not dated, 19th century

Scribe بیاری لال واد بت آند ساکن اشرف آباد

No 1019.

fol 220, lines 17, size  $9 \times 5\frac{1}{2}$ ,  $5\frac{1}{2} \times 3$

ملعط نكائيه

## MULTAQAT-I DAKÂ'IYAH.

A work on compound medicament, treating of the various kinds of medical preparations, arranged alphabetically.

Author Dakâ Ullah Khân ibn Ishâq ibn Ismâ'il ut-Tabîb, popularly called in Dihli, Tabîb-i Khâqân Muhammad Baqâ Khân دكاء الله خان ابن اسحق ابن اسماعيل الطيب المعروف في ديار. (d. A H 1209 = A D 1794)

Beginning —

سپاس بفتاس مرحدایرا سرد که در ضمن بدایس هرموودی ار  
مورودات چندین هزار حکم ، تعدیه فرموده الحج \*

In the preface Dakâ Ullah tells us that he compiled the work from the collections of recipes and medical preparations of his father

and grandfather which he found in their pharmacopœia and note books. The full title given to the work is 'ملفوظ دکانہ مندرجہ' but at the end it is called 'مجموعہ نفاہ'.

Written in fair Nasta'liq with notes and emendations on the margins

Dated Rampur 12 Dūlqa d A H 1257

Scribe محمد رحیم اللہ ولد منان محمد د ولی اللہ

No 1020

fol 108 lines 10 size  $9\frac{1}{2} \times 5\frac{3}{4}$   $7 \times 3\frac{3}{4}$

نفاہ الاحباب

# TUHFAT-UL AHBÂB

A work on sexual intercourse

Beginning —

بدانکہ مناسب امرست کہ خداوند مکر ادا برای ادای نوع

انسان کہ اسرف محاربات است الہ •

The author who does not reveal his name says that he wrote the work at the request of some of his friends dividing it into nineteen *Fa'sl* enumerated at the beginning

Written in careless Indian Tāliq

Not dated 19th century

No 1021

fol 87 lines 17 size  $12 \times 7\frac{1}{2}$   $7\frac{3}{4} \times 4$

حواب سانی

# JAWÂB-I-SHÂFI

A controversy regarding two general propositions of the science of medicine

(1) کل حلوار رطب All sweet things are of a hot and moist temperament

(2) کل حلوار All sweet things are of a hot temperament

Author Muhammad Sa'id محمد سعید

Beginning —

الحمد لله المالك العروس العزيز الحكيم \*  
 الحلوه

The controversy took place between the author and one Hakīm Hifāzat Husayn, both of whom were still alive in A H 1282 = A D 1865. The author a popular Hakīm of Patna wrote this tract in the form of a letter addressed to Hakīm Hifāzat Husayn, in refutation of the latter's belief in the first of the two propositions.

The full title of the work, as given in the beginning is الحلوه العسلية في رد من احدث من الكلو والربط موحده الكلية حواب شافي

The MS was written at the author's request by his pupil in A H 1282

Written in ordinary Ta'liq

### No 1022

fol 89, lines 13-16, size  $8 \times 5$   $6 \times 4$

The same

Another copy of the Jawâb-i Shâfi, beginning as above

Written in ordinary Ta'liq

Dated 15 Rajab, A H 1292

Scribe موط الحق

### No 1023

fol 85, lines 18, size  $9\frac{1}{2} \times 6$ ,  $7\frac{1}{2} \times 3\frac{3}{4}$

The same

Another copy of the above work (حواب شافي)

Written in fan Ta'liq

It is said on the title-page that the copy was written at 'Azîmâbâd (Patna) in A H 1297 by Muhammad 'Âbid Husayn at the request of Sayyid Ahmad Husayn

6

### No. 1024

fol 60, lines 20, size  $12\frac{1}{4} \times 8\frac{1}{2}$ ,  $9\frac{1}{4} \times 5\frac{1}{4}$

A collection of medical tracts by Yûsufî. He has been mentioned in connection with his رباى الادويه (See No 976)

I fol 1<sup>b</sup> فوائد احوار Fawaid i Akhyar A versified tract on therapeutics

Beginning —

ندان چونکه گفندی سلس رسد که د من طب اسب اس و طعم

The date of completion A H 913 = A D 1507 is expressed by the title of the work (see fol 7<sup>b</sup>)

II fol 7<sup>b</sup> قصده در حفظ صحت Qasidah dar Hifz i Sihhat

A Qasidah on the preservation of health and general treatment preceded by a short preface

Beginning —

بعد از حمد حکم دانا اله \*

It is dedicated to Babur whose name appears in the conclusion of the Qasidah According to Pieu p 475 the poem was completed in A H 937 = A D 1530 1531 but no date is given in this copy

III fol 8<sup>b</sup> قصده در لغت هندی Qasidah dar Lugat i Hindi

A Qasidah containing Indian names of various articles especially of medical drugs

Beginning —

نام هر چیزی هندی بنویسوار س لی سر اله \*

The Qasidah is followed by a Masnawi entitled مثنوی در مذهب منبری fol 10

IV fol 10<sup>b</sup> جامع الفوائد Jami ul Fawaid a commentary on the author's علاج الامراض a versified treatise on therapeutics (see Rieu p 475 Ethe Bodl Lib Catalogue No 1591 Haj Khal ii p 564)

Beginning —

حمد نا مکود حکمی را که بعبود حمت کامل صنایع اله \*

V fol 48<sup>a</sup> ستة ضروریه Sittah i Dururiyah On the six important principles for the preservation of health

Beginning —

الحمد لله المنعم الخیر صحتہ الاسقام اله \*

The work dedicated to Humayun was completed as stated at the end in A H 944 = A D 1539 1540

VI fol 51<sup>b</sup> دلائل النبص Dalail un Nabd A treatise on the scientific knowledge of the pulse

Beginning —

الحمد لله الداع الحكيم العلامة اله \*

It was completed, as stated at the end of the treatise, in A H 942 = A D 1537, 1538

VII fol 56<sup>b</sup> دلائل البول Dalâ'il-ul Baul A tract on urinology  
Beginning

بعد از سپاس حکم مطلق دل ذکره \*

The date of completion of this tract, as given at the end, is also A H 942 = A D 1537, 1538

Written in ordinary Ta'liq

The medical tracts of Yûsufi have been lithographed with the author's طب بوسفی, Cawnpore, 1874

Dated A H 1254

### No. 1025.

fol 291, lines 15-17, size  $9 \times 5$ ,  $7 \times 3\frac{3}{4}$

I fol 1-208 An anonymous treatise containing a collection of medical prescriptions classed under the diseases, beginning without preface

اصداغ - اطریعل کسدری مخترع بوس هلله رد بوسه ، هلله

کابلی بوس هلله ساه الحج \*

This part of the work is intermixed with numerous Arabic passages

II fol 209-291 A similar tract, containing prescriptions with similar arrangement, beginning as above

اطریعل کسدری مخترع بوس هلله الحج \*

This tract is not interspersed with Arabic passages

Written in ordinary Ta'liq

Dated 21 Shawwâl A H 1209

## LOGIC

No 1026

fol 150 lines 30 size  $9 \times 6\frac{1}{2}$   $6 \times 4\frac{1}{2}$ 

اساس الامساس

## ASÂS-UL-IQTIBÂS

A work on logic

Author Nasir ud Din Muhammad bin Muhammad bin ul Hasan  
at Tusi نصر الدین محمد بن محمد بن الحسن الطوسی

Beginning —

ب ردی علی و دینی      ا حداردا معلل حکم را بالهام  
حق ر نفس عد و دینی خبر موند گردان الح \*

The author a well known philosopher and astronomer has been mentioned already as author of the Akhlaq : Nasiri in No 938 in this catalogue According to a statement in the colophon the author completed the work on 22nd Jumada II ۱۱۶۲ 642 = A D 1244

According to the table of contents prefixed to the copy the work is divided into a *Muqaddimah* and nine *Maqalah* with subdivisions styled *Fann* and *Fasl* The principal divisions are as follows —

On fol 1<sup>b</sup> مقدمه سخن در منطی

مقاله اول در مدخل منطی که آنرا امسا عوی خوانند

in four *Fann* fol 2

مقاله دوم در مغرب اسره و آنرا فاع نور اس خوانند

in nine *Fasl* fol 8

مقاله سوم در عناراب و عرض ارض مناحب احوال خارمه اسب و آنرا ناری  
ارمسناس خوانند in two *Fann* fol 14<sup>a</sup>

مقاله چهارم در علم فاس و آنرا ابولوطفا اول خوانند

in two *Fann* fol 44<sup>b</sup>

مقاله پنجم در برهان و آنرا ابولوطفا دوم خوانند

in two *Fann* 87<sup>b</sup>

مقاله ششم در حدل و آنرا طولفا خوانند

in three *Fann*, fol 112<sup>a</sup>

مقاله معجم در معالطه ر آنرا سوسطیقا خوانند

in three *Fasl*, fol 129<sup>a</sup>

مقاله معجم در احکامات و آنرا بطورقا خوانند

in three *Fann*, fol 132<sup>b</sup>

مقاله معجم در شعرو آنرا بطورنقا خوانند

in three *Fasl*, fol 146<sup>a</sup>

The copy is written in beautiful small Naskh within gold-ruled borders with an illuminated, but now faded, head-piece

It is said in the colophon that this MS was transcribed from a copy written by علی بن رضای علی العربی صمدی and dated Sabzwâi Rabi' II A H 733 The present MS written by امین الدین محمد بن حنیب الله شعر is dated Fridav 24 Rabi' I, A H 981

A note at the end says that the MS was transferred from the scribe to one 'Abd-ul Jalil bin 'Abd-ul Wakil

### No. 1027.

fol 20, lms 11-18, size  $8\frac{1}{2} \times 5\frac{1}{2}$   $5\frac{1}{2} \times 3\frac{1}{2}$

رساله معری و کبری

## RISÂLAH-I SUGRÂ WA KUBRÂ.

The two well-known treatises on logic by Mu Sayyid Sharîf Jurjânî (*b* A H 740 = A D 1339, *d* A H 816 = A D 1413)

The author and his work Sarf-i Mir have already been noticed under No 769

I رساله معری Risâlah-i Sugrâ, fol 1<sup>b</sup>

Beginning

بدانکه هرچه در دهن آید اگر حالی ار حکم ناسد الخ \*

II رساله کبری Risâlah-i Kubrâ, fol 6<sup>b</sup>

Beginning —

بدانکه آدمی را فوتی اسب دراکه الخ \*

See Rieu II, p 812 Comp also Hâj Khal, vol III pp 416 and 446 Printed in the Majmû'ah-i Mantîq, Lucknow, 1819

The colophons of both the Risâlahs each dated A H 1219 give the name of one and the same scribe محمد بن محمد, but the hand-writing in the first is ugly and childish and that in the second fair Ta'liq and quite different

## No 1028

foll 18 lines 19 size  $9 \times 5\frac{1}{2}$   $7 \times 3\frac{1}{2}$ 

The Same

Another copy of Sayyid Sharif's Risalah i Kubra wa Sugra  
Beginning with the Risalah i Kubra

بدانکه آدمی ا موسس د اکه الحج \*

Written in careless Ta liq

Dated Jumada I A H 1243

## No 1029

foll 8 lines 19 size  $10 \times 6\frac{1}{2}$   $7 \times 3\frac{1}{2}$ 

رساله کبری

## RISÂLAH-I KUBRÂ

A copy of Sayyid Sharif's Risalah i Kubra beginning as usual

بدانکه آدمی را الحج \*

Written in fair Nasta liq

Not dated 19th century

## No 1030

foll 83 lines 14 size  $6\frac{1}{2} \times 4$   $5 \times 3$ 

رساله منطق

## RISÂLAH-I MANTIQ

A treatise on logic

Author Ali Rida علی رضا

Beginning —

الحمد لله رب العالمین  
و تعلم را که د حسن مذاکره الحج \*

There is no title given to the work. In the opening lines the author simply says that a logical discussion with his master Ibrahim Khan gave him an occasion to write the present work.

Written in careless Na ta liq

Dated Jumada I A H 1237

# ARITHMETIC, ALGEBRA, AND GEOMETRY.

No 1031.

foll 109, lines 7, size  $9\frac{1}{4} \times 7$ ,  $6\frac{1}{2} \times 4\frac{1}{2}$

لیلاوتی  
LÎLÂWA'Î.

A Persian translation of Bhâskarâchâryâ's Sanskrit work on algebra and geometry

Translator Faydî فیضی

Beginning —

اول رباعی نادرشاهی گویم      وانگه رستایس الهی گویم

Faydî, the well-known scholar and writer, has been already mentioned in detail under No 261

In the preface, which abounds in eulogies of Akbar, the translator tells us that Bhâskarâchâryâ, the author of the original, was a learned mathematician of Bedar in the Deccan. The exact time of the composition of the original, he adds, is not known, but in A H 995 = A D 1587 the same author wrote an astronomical treatise, entitled *کونکول*. He then narrates the circumstances which led to the composition of the Sanskrit original, so called after the name of Bhâskarâ's daughter Lîlâwatî

The present version was printed in Calcutta, 1828, and the Sanskrit text in 1832. English translations by John Taylor, Bombay, 1816, and by H. Colebrooke, London, 1817. Bhâskarâchâryâ's mathematical works are mentioned in Edward Starchey, "Early History of Algebra," Asiatic Researches, vol. xii, pp 159-185, and "Observations on the mathematical science of the Hindoos, with extracts from Persian translations of the Leelawuttee and Beej Gunnit," Calcutta, 1805, Colebrooke's Miscellaneous Essays, vol. ii, pp 419-459 and A. Weber, Vorlesungen, p 231

Written in ordinary Ta'liq with marginal notes and interlinear glosses

Dated A H 1244

Scribe جهاجی لال

No 1032

foll 78 lines 21 size  $9 \times 6 \frac{1}{2} \times 4$ 

ترجمہ حلامہ الحساب

## TARJUMAH-I KHULÂSAT-UL-HISÂB

A Persian translation and explanation of Baha ud Din Muhammad bin Husayn Amili's (d A H 1030 = A D 1621) well known Arabic work on arithmetic حلامہ الحساب

Beginning —

حمدی کہ شیخ عددی احصای ان نکند و سکری کہ فکر شیخ  
محاسبی بمنتهای ار رسید الخ \*

For the Arabic original see Haj Khal vol iii p 168 Loth Arab Catalogue p 220 Arab Catalogue of the Brit Mus p 622 J Aumer p 138 etc

The name of the translator is not given anywhere The arrangement and the divisions of the original consisting of a *Muqaddimah* ten *Bab* and a *Khatimah* are maintained without any change

A copy of the work is noticed in Ethe Ind Office Lib Catalogue No 2251 where the headings of all the chapters both Arabic and Persian are fully enumerated

The *Khulasat ul Hisab* has been edited Arabic and Persian with commentary Calcutta 1812 and Constantinople A H 1268 Arabic text with German translation by Nesselmann Berlin 1843 French translation by Aristide Marre in *Nouvelles annales de mathematiques* par Terquem e Gerono 1846 vol v p 263 new edition Rome 1864 Arabic commentary ابرار حلامہ الحساب by Ismat Ullah printed in Calcutta 1829 for other commentaries by Lutf Ullah Haji Husayn Yazdi and Shams ud Din Ali Husayni *Khalkhali* see Loth p 221 For Persian commentaries see Ethe Ind Office Lib Catalogue Nos 2252-2253

Written in fair Naskh

Dated Bijapur Thursday 6 Rabi II A H 1111

Scribe مبارک اعلیٰ

The seals of the late *er*-kings of Oude are found at the beginning and end of the copy

No. 1033

fol 53 lines 18, size 9 × 6 6 × 3

حلاصة الحسا

# KHULÂSAT-UL-HISÂB.

Another Persian explanation of Bahâ-ud-Dîn 'Âmilî's *Khulasat-ul-Hisâb*

Beginning —

حمدی کہ معذور بناسد و مرسور نگردد و درش الحج \*

Neither the commentator's name nor the title of the work is given anywhere. In the colophon the title رسالة حلاصة الحساب appears twice. Like the Arabic original the work consists of a *Muqaddimah*, ten *Bâb* and a *Khâtimah*. The Arabic text of the original is omitted throughout. The work ends with a subscription in which it is said that "the treatise, entitled *Khulâsat-ul-Hisâb*, was completed on Saturday, 7 Rabî' I, A H 1081 = A D 1670". This date, most probably, is the date of the completion of the present work. Immediately after we find the date 15 Sha'bân, A H 1226 (evidently the date of transcription of the copy) where it is again said that "the treatise, entitled *Khulâsat-ul-Hisâb*, was finished" تمت الرسالة الحلاصة الحساب.

Written in ordinary Ta'liq

Scribe and owner محمد بناس

No. 1034.

fol 35, lines 20, size 9 × 5½, 7 × 3½

The Same

Another copy of the same Persian explanation of Bahâ-ud-Dîn's *Khulâsat-ul-Hisâb*, beginning as above

حمدی کہ معذور بناسد و مرسور الحج \*

Written in fair Nāstih  
 Not dated 19th century  
 Scribe سید صدر الدین

No 1035

fol 219 lines 17 size 10 × 6½ 7 × 4

علم جہد الحساب

## GĀYAH-I JIHD-UL-HISĀB

Another Persian commentary on Bihār ud Dīn Amīdī's Khulāṣat ul Hisāb

Commentator Muḥammad Zaman Farṣād entitled Ṣalīḥ bin Muḥammad Ṣādiq ul Anbālī ud Dihlawī ul Shāfi' ul Hanafī محمد صالح بن محمد صالح انبالی بن الشافعی بن الحنفی

Beginning —

حلاصۃ الحساب تلمکاسب علم جہد الحساب للحساب حساب

الاعتماد للواحد الواحد الذي اليه •

It would appear from the preface that from the time of his student life the commentator had in preference to other subjects a peculiar taste for mathematics. While he was engaged in studying the Khulāṣat ul Hisāb of Bihār ud Dīn Amīdī he made up his mind to write a book on arithmetic in Persian and so he composed one entitling تلمکاسب in A H 1093 = A D 1682. Subsequently in A H 1120 = A D 1708 he wrote a Persian commentary on the مائت مسئلہ (better known under the name of مائت مسأله) and entitled it حکم الرامی. He also wrote a treatise on the distances of planets (در ابعاد اجرام) in A H 1120 = A D 1708 entitling it الباق العتب after which he finished the treatise رسالة ارتفاع الجبل which he had begun in A H 1114 = A D 1702. Later on be at the request of some of his friends wrote the present commentary in A H 1130 = A D 1718. [It is to be mentioned here that the dates given above are expressed by the titles]

Written in ordinary Nāstih

Not dated 19th century

## No. 1036.

foll 133, lines 9, size  $7\frac{1}{4} \times 4\frac{1}{2}$ ,  $4 \times 2\frac{1}{4}$ .

ترجمہ خلاصۃ الحساب ،

## 'I'ARJUMAH-I KHULÂSA'I'-AL-HISÂB.

Another Persian paraphrase and explanation of Bahâ-ud-Dîn  
'Âmilî's *Khulâsat-ul-Hisâb*, by Muhammad Sâdiq bin Hâjî 'Abd-ul-  
'Alî Tabrizî محمد صادق بن حاحی عدد العلی التبریزی

Beginning

حمد نامحدود احدیرا کہ احاد معدرات معجزہ را مددای تکوین

مربکات مادیہ کرداندہ الحج \*

In the preface the translator says that he rendered the Arabic original into Persian for the convenient use of Persian students It is divided into a *Mugaddimah*, twelve *Bâb* and a *Khâtimah*

Written in ordinary Ta'liq

Not dated, 19th century

The translation is followed by a Hindûstânî tract on the measurement of fields, beginning thus

دگر بنمایس کردی کسنتون کا حادو کہ کہد ، کئی رسم کی هوتی

هلن \*

## No. 1037.

foll 217, lines 17, size  $9\frac{1}{2} \times 5\frac{1}{4}$ ,  $7\frac{1}{2} \times 3\frac{1}{2}$ 

دستور حساب ،

## DAS'I'ÛR-I HISÂB.

A treatise on arithmetic

Author Indaīman اندر من

Beginning

حمد بعد داب ایردی را کہ در صورت علم حساب بانتظام و گرد آزادی

افراد عالم برداختہ الحج \*

We learn from the concluding lines that the author, a native of Hisâr wrote this work during his temporary stay at Dihlî The date

of the completion of the work is confusing. The first one given in words is A H 1180 = A D 1767 الف ومانه وثمان مائتين the second one expressed by the chronogram گلدسته دانشوری is equivalent to A H 1090 = A D 1679. The first date however seems to be more correct. According to the preface the work consists of five *Maqalah* and a *Khatimah*. Each *Maqalah* is subdivided into several *Bab* and *Fasl*.

Written in ordinary Ta liq with signs of collation.

Dated 5 Rajab the 14th regnal year of Shah Alam.

Scribo ١٢٥٠ سنه

In a note at the end it is said that the copy was collated

No 1038

fol 58 lines 17 size  $11\frac{3}{4} \times 6$   $7\frac{1}{2} \times 3\frac{1}{2}$

کتابه الجبر

## KIFÂYAT-UL-JABR

A treatise on arithmetic similar to that by Bahā ud Dīn

Author Muḥammad Salah ud Dīn bin Dīwānāt Khān Jahandar

Shahī محمد صلاح الدین بن دیوانت خان جهاندار ساهی

Beginning —

الحمد لله الذي هو أسرع الحاسنين والصلوة والسلام على سيدنا

محمد وآله واصحابه اجمعين \*

The author who apparently flourished under Prince Jahandar Shah says in the preface that he learnt these Arithmetical operations from his deceased father.

The title of the work appears in the colophon as well as on the title page but not in the work itself. It is divided into a *Muqaddimah* thirteen *Bab* and a *Khatimah* fully enumerated in the beginning.

Written in fair Ta liq

Dated 18 Rabī I A H 1227

## No 1039.

fol 93, lines 17, size  $8\frac{1}{2} \times 5$ ,  $6\frac{1}{4} \times 3\frac{1}{4}$

رساله حساب

## (RISÂLAH-I HISÂB.)

A treatise on arithmetical operations, without title, author's name or preface

It begins at once with مقدمه thus

مقدمه باید دانست ، که درین کتاب علامات دیگر ، اواخر نویسد

الح \*

The author sets forth in the work by questions and answers, the principles of arithmetic

Written in fau Nasta'liq, with copious marginal notes

Not dated, 19th century

## No. 1040.

fol 7, lines 25, size  $10 \times 5\frac{1}{4}$ ,  $8 \times 3\frac{1}{4}$

An anonymous tract on arithmetical operations, based on the حلامه الحساب of Bahâ-ud-Dîn 'Âmilî the تقدمه of Daylamî, and other works

Beginning

بدانکه اگر بخواهد که مجهولی را بطریق خبر و معالیه استخراج کند

لایم است که آن مجهول را الح \*

Neither the author's name nor the title of the work is given anywhere. It is to be noticed however that the present tract comprises only the subject treated in chapter viii of Bahâ-ud-Dîn's حلامه viz, استخراج المجهولات بالخبر والمقاله

The tract ends with a versification of the contents by one Shams-ud-Duhâ, whose name appears in the last verse

Written in ordinary Ta'liq

Not dated, 19th century

## ASTRONOMY AND ASTROLOGY

No 1041

fol 219 lines 17-19 size  $9^1 \times 6^1$   $6^1 \times 4$ 

دریم حدود سلطانی

## ZIJ-I JADĪD-I SULTĀNĪ

The famous astronomical and chronological tables of Sultan Ulug Beg (d A H 853 = A D 1449) bin Shah Rukh bin Timur that is the second revised ones compiled by the Sultan with the assistance of Salah ud Din Musa called Qadizadah i Rumī and Maulana Ghas ud Din Jamshīd (the compiler of the original edition) and after the death of both of them by co operation with the celebrated mathematician Ali bin Muhammad Qushji (who died in Constantinople A H 879 = A D 1474)

Beginning —

بنا کرد الدی جعل فی السماء برجا جعل منها سراجا و ممرا منبرا

السم \*

A very useful and interesting account of the work is given in Pieu n p 456 see also Ethe Bodl Lib Catalogue Nos 1515-1518 Ethe Ind Office Lib Catalogue Nos 2233-2236 W Peitsch Berlin Catalogue p 358 Buhar Lib Catalogue vol 1 p 179 etc Edited by Sedilot Paris 1847 and translated by the same 1853 Older editions of detached portions of the work are Epochæ celeberrimæ ex traditione Ulug Begi by John Greaves London 1650 reprinted in Hudson's Geographi Græci Minores vol 3 and Tabulæ longitudinis et latitudinis stellarum ex observatione Ulug Begi by Thomas Hyde Oxford 1665 reprinted in Hyde Syntagma dissertationum vol 1

The work is divided into four *Maqalah* as follows —

مقاله اول در معرفت ناریج

in a *Muqaddimah* and even *Bab* on fol 2<sup>b</sup>

مقاله دوم در معرفت اوقات و طالع و وقت و انچه بدان تعلو دارد

in twenty two *Bab* on fol 16

مقاله سوم در معرفت روس سنارگان و موضع اسال طول و عرض و انواع آن

in thirteen *Bâb*, fol 28<sup>b</sup>

Tables on foll 41-215

مقاله چارم در بابی اعمال دعوئی

in two *Bâb* on fol 216<sup>a</sup>

Written in fan Nasta'liq with occasional marginal notes

Not dated, 18th century

No 1042.

foll 346, lines 18, size 13×7, 8½×4

شرح زیج حدید سلطانی

# SHARH-I ZÎJ-I JADÎD-I SULTANÎ.

A commentary on the preceding work

Commentator Nizâm-ud Dîn 'Abd-ul 'Alî bin Muhammad bin Husayn ul-Baijandî نظام الدین عبد العلی بن محمد بن حسین البیجندی

Beginning —

احساس حمد و ستایش معری از توهم تنهایی و انواع شکر بی و یاس

الحمد

'Abd-ul-'Alî, a renowned scholar and mathematician, was a pupil of Mansûr bin Muhammad bin Husayn Kâshî, and of Sayf-ud-Dîn Taftâzânî (d A H 916 = A D 1510) He was still alive in A H 930 = A D 1523 the year in which he wrote a commentary on the *آداب العدیدیه* of 'Adud-ud-Dîn Îjî (d A H 756 = A D 1355) His other works are

(1) A commentary on Nizâm Nîsâbûrî's treatise on arithmetic *العدیدیه*

(2) A commentary on the *تحریر العدیدیه* of Nasîr-ud-Dîn Tûsî

(3) A commentary on Qâdîzâdah Rumî's commentary on the *ملک* of Chigminî

(4) A treatise on the distances and sizes of planets dedicated to Habib Ullah, Wazîr of Khurâsân

(5) A treatise on the construction of almanacks, completed in A H 883 = A D 1479 (lithographed in Tabriz (?), A H 1276)

(6) A commentary on the *نست نام* of Nasîr-ud-Dîn Tûsî (see No 1045) For 'Abd-ul-'Alî's life see Habib-us-Siyar, vol III, Juz 4 p 117

The commentary embodies the entire text of the Zîj, without the tables The text is marked by a red line drawn above it

The date of completion of the commentary A H 929 = A D 1523 given in Rieu n p 457 Ethé Bodl Lib Catalogue No 1520 and Ethé India Office Lib Catalogue No 2237 is not found in this copy

Written in fair Nasta'liq

Not dated 19th century

### No 1043

fol 328 lines 21 size  $11\frac{1}{2} \times 6\frac{1}{2}$   $7\frac{3}{4} \times 4$

The same

Another copy of Barjandi's same commentary beginning as above

Written in ordinary Ta'liq within ruled borders with an illuminated head piece

In the colophon dated 11 Ramadan (year not given but apparently 19th century) the work is called سرچ مواصرات گورگانی

fol 8-16 are bound upside down

Scribe محمد اکرم ولد احمد بگ

### No 1044

fol 349 lines 21 size  $10 \times 6\frac{1}{2}$   $7 \times 3\frac{1}{2}$

The same

A defective copy of Barjandi's commentary on the Zīj al-Jadīd al-Sultānī

It opens abruptly thus in the middle of the fifth *Bab* of *Maqalah* II —

ما هذه اسامی ماهیهای مرس باشد آنها که اس ماهها را بحاللی معد

کند البح \*

Corresponding with fol 24<sup>a</sup> line 17 of the preceding copy and breaks off in the middle of the second *Fasl* *Bab* I of *Maqalah* IV corresponding with fol 328<sup>b</sup> line 17 of the preceding copy

Written in fair Nasta'liq

Dated 1250 Fashī

No. 1045.

foll 121, lines 17, size  $9\frac{1}{2} \times 6$   $6\frac{3}{4} \times 4$ 

شرح بیست باب در معرفت اسطرلاب

SHARH-I BÎST BÂB DAR MA'RIFAT-I  
ASTARLÂB.

A commentary on Nasîr-ud-Dîn Tûsî's (d A H 672 = A D 1273) famous manual *بیست باب* (so called on account of its being divided into twenty *Bâb*) on the construction and use of the astrolabe

Commentator Nizâm-ud-Dîn 'Abd-ul-'Alî bin Muhammad bin Husayn ul-Barjandî نظام الدین عبدالعلی بن محمد بن حسین البرجندی

Beginning

اینکه خطاب در هر باب و حاتمہ معال در همه حال، بباس و ستایس

حکیمی را سرود الح \*

Besides the well-known work *اخلاق ناصری* on ethics (see No 938) Nasîr-ud-Dîn Tûsî wrote several works on astronomy and rendered into Persian the Arabic version of Ptolemy's astriological work *Libri Fructus*, commonly styled *شرح لمعة*, *الایموس*. Barjandî wrote commentaries upon the *تذکره* and the *بحر* of Tûsî and also left several other works. See No 1042. According to Habîb us-Siyar, vol III, juz 4, p 117, he was still living in A H 930 = A D 1523. See Rieu I, p 453, St Petersburg Catalogue, p 111, Bûhârî Lib Catalogue, vol I, p 178. See also Hâj Khal vol IV p 471, Rosen, p 318, etc.

According to Rieu and the Bûhârî Lib copy the commentary was completed in A H 889 = A D 1484.

The commentary is preceded by a detailed and descriptive list of the contents, with reference to pages, by Hafîz Ullah *حافظ الله*, who in a short preface says that when, at his request, Mirzâ Muhammad Abû Turâb completed the transcription of the copy, he (Hafîz Ullah), prefixed a list for the convenience of readers.

The copy contains valuable marginal notes and annotations, which according to the colophon are due to the commentator himself, and glosses due to Abul Khayr Munajjim, entitled *Khayr Ullah Khân Muhandis* *حیر المهندیس ابو الخیر مدحہ المطالع*, *حیر المهندیس* who wrote a commentary on Nasîr-ud-Dîn Tûsî's edition of the Arabic version of Ptolemy's *Almagest* (*بحر المصطفي*) see No 1058. It also contains diagrams, several of which are on interleaved sheets. Interlinear notes in red are found throughout the copy.

Written in learned Nasta'iq on thick paper

Dated 2 Jumada II A H 1165

Scribe محمد ابونراب

### No 1046

fol 110 lines 17 size  $10\frac{1}{2} \times 6\frac{1}{4}$   $7 \times 4$

The Same

Another copy of the same commentary upon Tusi's Bist Bab beginning as usual

فاسكه خطاب د ه باب اله \*

This copy contains all the marginal notes annotations and interlinear notes found in No 1045 likewise ascribed in the colophon of the present copy to the commentator Abul Khayr Munajjim entitled Khayr Ullah Khan Muhandis

Written in fair Nasta'iq by the order of Maharajah Ujit Singh Bahadur

Dated Muharram A H 1206

### No 1047

fol 193 lines 15 size  $7 \times 4$   $5 \times 2$

The Same

Another copy of Barjundi's commentary upon Tusi's Bist Bab beginning as usual —

فاسكه خطاب د ه باب و حاهه اله \*

The text is distinguished by a red line drawn above it

Written in good Nasta'iq

There is a lacuna after fol 168 and folios 169-293 are written in a later hand

Dated A H 1080

## No. 1048.

foll 53, lines 19, size  $8\frac{1}{4} \times 5$ ,  $5\frac{1}{2} \times 2\frac{1}{2}$ 

رساله هیئت

## RISÂLAH-I HAY'A'I.

An astronomical treatise

Beginning

سکرو سانس و هند بیعیاس مرصعی را که بغض الی \*

D<sup>1</sup> Ethé, who notices a copy of this work (Bodl Lib Catalogue No 1541), ascribes the authorship to 'Abd-ul-'Alî Barjandî (see No 1042) His name does not appear in the present copy Like Ethé's copy it is divided into a *Muqaddimah* and four (not three as stated in the preface) *Maqâlah*, as follows

*Muqaddimah*, fol 2<sup>a</sup>*Maqâlah* I, on fol 2<sup>b</sup>,

در معرفت مبدء سالء تواریخ

*Maqâlah* II on fol 5<sup>b</sup> در معرفت هیئات و افلاک و کواکب بطریق اهل*Maqâlah* III (wrongly styled دوم), on fol 16<sup>a</sup> در معرفت رمی

و اقسام او باقالیم \*

*Maqâlah* IV (wrongly styled سیوم), on fol 41<sup>b</sup> در تعداد بلاد ولایت

و اقال و بحار و انبار \*

Written in good minute Naskh

Dated 17 Rabî' II, A H 1052

## No. 1049.

foll 158, lines 19, size  $10\frac{3}{4} \times 6\frac{1}{2}$ ,  $7\frac{3}{4} \times 4\frac{1}{2}$ 

کفایة العلیم فی صناعة السمجیم

KIFÂYA'I'-UT-'I'A'LÎM FI SANÂ'AT  
UT-TNJÎM.

A work on astronomy

Author Muhammad bin Mas'ud ul-Gaznawî bin Muhammad bin Zaki  
مسعود بن مسعود الغزنوی بن محمد زکی

Beginning

سپاس خداوندی را که آفریدگار است ، بی متکایل حاکم ، و آفرین کار

بدلائیل حجه ، الی \*

The work is mentioned in Haj Khal vol v p 219 where the author is called **امام طهر الدين ابى المعتمد محمد بن مسعود بن الركى العربى**

The text is divided into numerous short sections treating of the motions of the planets and their position in longitude and latitude the influence of the planets on human life and the globe horoscopes of nativity and other astronomical operations

Written in fair Nasta'liq

Not dated 19th century

Marginal emendations and signs of collation are found throughout the copy

### No 1050

fol 183 lines 21 size  $9 \times 5\frac{1}{2}$   $7 \times 3\frac{1}{4}$

The same

A very damaged copy of the same *Kifayat ut Ta'lim*

The paper is getting brittle and patches of thick paper have rendered the MS illegible in many places

Written in Nas'ih and Nasta'liq with marginal notes and emendations

Not dated 18th century

### No 1051

fol 127 lines 15 size  $10 \times 7\frac{1}{2}$   $7 \times 4\frac{1}{4}$

شرح رسالة قوشجى

## SHARH-I RISÂLAH-I QŪSHJÎ

A commentary upon *Ala' ud Din Ali bin Muhammad ul Qushjî's* (d A H 879 = A D 1474) famous astronomical treatise

Commentator Muhammad entitled *Mushih ud Din ul Larî ul Ansarî* المعروف بصلاح الدين الارزى الانصارى

Beginning —

همانوں نامہ کہ مرین بنام و احب العظام ناسہی بود الخ \*

The commentator a native of Lar came to India during the reign of Humayun but returned to Constantinople and died in Diyar Bakr A H 979 = A D 1571 Besides the present work he wrote

a general History entitled *مراة الادوار و مرفاة الار* (see Rieu i p 115) and commentaries on *بهدب المظن*, on *عدانت الحكمة*, on astronomical treatises and other works

A copy of the present commentary is noticed in G Flügel vol ii, p 489 For other commentaries on the work see Ethé, Ind Office Lib Catalogue, No 2240 For particulars of the original work see Ethé, Bodl Lib Catalogue, Nos 1534 1538, Rieu ii, p 458, W Pertsch, Berlin Catalogue, p 3511 See also Hâj Khal vol iii, p 458, etc

The work, divided like the original into a *Muqaddimah* and two *Maqâlah*, is dedicated to the emperor Humâyûn (A H 937-963 = A D 1530-1556)

*Muqaddimah*, treating of geometrical and physical preliminaries, in two *Qism* (1) *در آنچه بعلق بسدسات دارد* on fol 4<sup>b</sup> (2) *در آنچه بعلق در اسباب دارد*, on fol 12<sup>b</sup>

*Maqâlah* I, on heavenly bodies (*در بیان احوال اجرام علوی*) on fol 15<sup>a</sup>, in six *Bâb*

*Maqâlah* II, on the division of the globe and the influence and effects of the planets on it (*در بیان هیئات زمین و فوات او باقالیم و بیان*) on fol 71<sup>b</sup>, in eleven *Bâb*

Written in fair Nasta'liq on thick papers

Not dated, 18th century

Scribe محمد رضا

## No. 1052.

fol 161, lines 14, size  $7\frac{3}{4} \times 4\frac{1}{2}$ ,  $5\frac{1}{2} \times 2\frac{3}{4}$

The same

A slightly defective copy of Mushh-ud-Dîn Lâî's commentary upon Qushjî's astronomical tract, beginning as above

The copy is slightly defective at the end, wanting the last thirty-two lines of the preceding copy

Written in fair Nasta'liq

Not dated 18th century

No 1053

foll 87 lines 15 size  $9 \times 5\frac{1}{2}$   $6 \times 3\frac{1}{2}$ 

ترجمہ شرح الافلاک

## TARJUMAH-I TASHRÎH UL-AFLÂK

A Persian translation and explanation of Bahā ud Dīn Aṣṣāḍī's (d. A.H. 1030 = A.D. 1621) famous Arabic work on astronomy شرح الافلاک

Beginning —

بسم الله الرحمن الرحيم هذا ما خلا ادماج بحسب اسرار انداد عرب  
منصص حمد و ثنا الم \*

The name of the translator is not given and the work begins at once with the paraphrase

For the Arabic original see Rieu Supplement Arabic Catalogue Nos 763 and 1249 Loth Arabic Catalogue p 298 where a Persian commentary entitled شرح الافلاک by Sadr ud Dīn Muhammad bin Sādiq ul Husaynī is mentioned See also Kashf ul Hujub fol 35<sup>a</sup>

Written in ordinary Taḥqīq with diagrams and occasional marginal notes and emendations

Dated 4 Shabān A.H. 1244

Scribe محمد ناصر

No 1054

foll 7 lines 19 size  $7 \times 4\frac{1}{2}$   $4\frac{1}{2} \times 2\frac{1}{2}$ 

تمه قرانات محمد نکرانی

## TATIMMAH-I QIRÂNÂT-I MUHAMMAD BAKRÂNÎ

A small tract on the determination of the times and of the horoscopes of each time

Beginning —

الحمد لله رب العالمين اما بعد اني رساله تمه قرانات حکم  
فاضل محمد نکرانی رحمه الله اسب الم \*

It would appear from the few opening lines that this small tract forms only an appendix or supplement to a larger work by Hakīm Muhammad Bakrānī

It treats of the motions of the planets and stars, and their position in altitude and longitude (illustrated by diagrams), and the consequent effects on the various parts of the globe. The horoscope begins with Tuesday 28 *Sha'bân*, A H 860 = A D 1455, and is brought down to A H 1080 = A D 1669 the year down to which, says the author, he had promised in the beginning of the work to bring down his account.

Written in learned Nasta'liq

Not dated, 17th century

No. 1055.

fol. 126, lines 7, size  $6\frac{1}{2} \times 4\frac{1}{2}$ ,  $4 \times 2\frac{1}{2}$

رایچہ حسین قلی

# ZÂ'ICHAH-I HUSAYN QULÎ.

A horoscope of the birth of Husayn (Muhammad) Qulî حسین قلی (محمد قلی)

Author Ibn-i Abul Hasan Muhammad Kâfi ابن ابوالحسن محمد کافی

Beginning —

سبحانک ما اعظم شانک دفعه سحران احوالات آفاق و انفس و رصد

بدان درجہ سحر رتعدس الح \*

It appears from the preface that the author wrote the horoscope by order of Jânî Khân, an Amîr of *Khurâsân* and father of Husayn (Muhammad) Qulî. The word Muhammad after Husayn is added in a modern hand. The birth of Husayn Qulî is fixed at mid-day, Saturday, 27 Jumâdâ I, A H 1095 = A D 1683.

The author bases his calculation on the statements of شيخ هرمس and معی الدین

The work consists of three *Bâb*, fourteen *Fasl* and a *Khâtimah*

Fol. 10<sup>b</sup>–16<sup>b</sup> are left blank for astronomical tables

Written in clear Nasta'liq, with an illuminated, but faded, frontispiece

Not dated, 18th century

No 1056

foll 94 lines 33 size  $14\frac{1}{2} \times 10$   $11\frac{1}{2} \times 7\frac{1}{2}$ 

راجہ جید محمد شاہی

## ZIJ-I JADID-I MUHAMMAD SHÂHÎ

Astronomical tables by Rajah Jai Singh Sawar راجہ جی سنگھ

سواہی

Beginning —

معانی کہ حد حرکہ فی مہدساں بعدہ کسی د ادائی دینے اراں

الم \*

Rajah Jai Singh who succeeded his father Rajah Bishan Singh as Rajah of Ambar in A D 1699 (A H 1110) was an influential military officer under Aurangzib and his successors. He founded Jaipur called after him and died in A H 1156 = A D 1743.

We learn from the preface that the Rajah having found that the almanacs constructed by his predecessors were defective and incorrect brought the fact to the notice of the emperor Muhammad Shah (A H 1131-1161 = A D 1719-1748) and was commanded by the emperor to organize new observations with the help of Muslim Hindu and European experts. After spending seven years in making observations in Dihli Jaipur Mathura Banaras and Ujjain he sent Padre Manoel with some competent hands to Europe who brought back with them the astronomical tables of De La Hyre which were included in the present work completed in A H 1140 = A D 1727.

The work is divided into three *Maqalah*. For further particulars see Tod Annals of Rajasthan vol II p 356 Maqarî Alam girî p 424 Hunter Asiatic Researches vol V p 177-211. See also Rieu II p 460 where a very good account of the work and the author is given. Beale p 193 etc.

Written in ordinary Ta liq

Not dated 19th century

## No 1057

foll 113, lines and size as above.

تسهیل زیج محمد شاهي

## 'I'ASHÎL-I ZÎJ-I MUHAMMAD SHÂHÎ.

An explanation of Râjah Jai Singh's Zîj-i Muhammad Shâhî (see No 1056 above), by 'Abd Ullah entitled Mahârat Khân bin 'Azîm-ud-Dîn Muhammad Khân بن عظیم الدین بن عازم الدین محمد خان

Beginning

بنامی بنسار و حمد بنی شمار حکمتی را که راصد حکم ، الحج \*

The present writer tells us in the preface that finding Râjah Jai Singh's Zîj-i Muhammad Shâhî too difficult to be understood he wrote the present explanation

It is divided into a *Muqaddimah* and five *Maqâlah*

Written in ordinary Ta'liq by the scribe of the preceding copy

## No. 1058.

foll 394, lines 25, size  $11 \times 7\frac{3}{4}$ ,  $7\frac{3}{4} \times 4\frac{3}{4}$ 

تقریب . التحریر

## TAQRÎB-UT-'I'AHİRIR.

A Persian paraphrase and explanation of Nasir-ud-Dîn Tûsî's edition of the Arabic version of Ptolemy's Almagest (تقریر المصباح)، by Abul Khavî, better known as Khayr Ullah and entitled Khayr Ullah Khân, and surnamed Muhandîs, bin Lutf Ullah ابن الحیر المعروف بن حیر الله المحاطب بن حیر الله خان المهندس بن لطف الله

Beginning

بنامی که از ادارهٔ مهندس حرد بدرون اسب شایان مانعی که حالو

سبح سموات الحج \*

The translation is preceded by a short preface in which the translator's son Muhammad 'Alî ur-Riyâdî الرامی علی السامی says that his father had previously written a commentary, entitled تقریر التحریر upon the تقریر اقلیدس, that is to say, the elements of Euclid in Arabic

is edited by Nasir ud Din Tusi (a copy of this commentary entitled *نور المحرر* is noticed in the Ind Office Lib Catalogue No 2260) Muhammad Ali then proceeds to say that after the completion of that commentary his father wrote one on the *نور المحرر* of the same Nasir ud Din Tusi which for a long time remained neglected in the form of a draft until he made a clean copy of it arranging it in the present form.

Muhammad Ali's preface is followed by that of his father Khayr Ullah Khan beginning thus on fol 2<sup>n</sup> —

الحمد لله رب العالمين  
اما بعد في هذا كتابي في علم  
الآلات بوشدة فائدة كل من  
رأى في العلم \*

\* In this preface the translator Khayr Ullah Khan after referring to his previous commentary on the *نور المحرر* says that he wrote the present one entitled *نور المحرر* with the help of his master Abul Ali Barjandi's commentary upon the *نور المحرر* of Nasir ud Din Tusi. He further adds that he completed the draft of the present commentary in the third decade of the reign of Muhammad Shah who reigned A H 1131-1161 = A D 1719-1746.

The translation begins thus on fol 3 —

الحمد لله مددا في كل مددا  
سأسبب مر حداثا  
اول هر اول اسب و نصاب شردهات العلم \*

For the Arabic original which according to the concluding line in the present copy was completed on 5 Shawwal A H 614 = A D 1246 see Loth Arab Catalogue Nos 741 and 742 Brit Museum pp 187 620 740 Haj Khal vol 1 p 387 etc.

The text written in Nasta'liq and sometimes marked with a red line above it is followed by translation and then occasionally by Barjandi's commentary (which according to a statement at the end was completed in Dhu'lqa'd A H 921 = A D 1515) and finally by Khayr Ullah's explanation.

Written in ordinary Nasta'liq with diagrams and tables

Dated 22 Shawwal A H 1211

Scribe سند حماه الله معاطب به عالم حل موصوى الرصوى

## No. 1059.

foll 84, lines 15, size  $9 \times 6\frac{1}{2}$ ,  $6 \times 3\frac{1}{2}$ 

رساله در معرفت اسطرلاب

## RISÂLAH DAR MA'RIFA'I'-I ASTARLÂB.

A treatise on the astrolabe

Author Nûi Ullah bîn Muhammad ul-Hasanî ush-Shûshîtarî

نور الله بن محمد الحسنی الشوشتری

Beginning

آمد بیکد و بنای بیکد وادیرا که نه ددایع و طرب و صدایع حکمه

الهای سموات ساح را الهم \*

The work, consisting of one hundred *Bâb*, treats of the determination of times and of the horoscope of each time, the distances and sizes of the planets, the method of reckoning degrees and distances, etc, etc

Written in ordinary Ta'liq

Not dated, 19th century

## No. 1060.

foll 50, lines 15, size  $9\frac{1}{2} \times 6$ ,  $7 \times 4$ 

The same

Another copy of the preceding work, beginning as above The headings of all the *Bâb* are enumerated at the beginning of this copy

Written in a hasty Ta'liq

Not dated, 19th century

Scribe گویند برانی

No 1061

fol 105 lines 14 size  $7\frac{1}{2} \times 4\frac{1}{2}$   $5\frac{1}{2} \times 2\frac{1}{2}$ 

معيار الازمان

## MA'YÂR-UL-AZMÂN

A treatise on chronology

Author Ratan Singh with the *taḥallus* /akhmi son of Rai Balak Ram رتن سنگھ رحمتی بکلیس ابن رای بالک رام

Beginning

اللهم لك نسك ونك وسبعين رصلى على خير ٢١٠ محمد  
وآله الطاهرين

An account of the author's life and of his ancestors is to be found in the *tarîkh* a history of the Oude dynasty from its origin to the death of Muhammad Al Shah A H 1209 = A D 1842 which the author wrote for the Shah see Rieu in p 962

The author with his titles Munshi ul Mulk Fakhr ud Daulah Dabir ul Mulk Rajah Ratan Singh Bahadur Hushyar Jang منسى الملك دبير الدوله دسر الملك راجه رتن سنگھ بهادر عسكار جنگ was born in Lucknow A H 1197 = A D 1782 and after serving the East India Company for some years in Calcutta returned to Lucknow in A H 1230 = A D 1814 and attached himself to the Oude throne

According to Rieu p 1096 where he is said to have written in A H 1216 = A D 1801 a philosophical treatise entitled *ḥam gini* ما حامى he adopted the *taḥallus* رحمتی but in the work under notice he is repeatedly called رحمتی which seems to be correct. According to the author of *Subh i Gulshan Zakhmi* was well versed in Arabic Persian Turkish English and Sanskrit and died in A H 1267 = A D 1850

We learn from the preface that the author wrote this work at the request of his friends in Jumada I A H 1234 corresponding with March 1819

The work treating of the origin and account of the various eras is divided into a *Muqaddimah* two *Maqalah* and a *Khatimah* as follows —

*Muqaddimah* حروف و لوحا (chronology) explained

*Maqalah I*

در بیان کتب انام ثنائیه و مساب و احرای آن و سندن و سهور علی ما  
در بیان سنانہ رو in three *Bab* (1) fol 5<sup>b</sup> هو المسور و انچه متعلق بآنست  
در بیان سال و ماه (3) fol 10<sup>b</sup> در بیان احرای سنانہ رو (2) fol 9

*Maqâlah II*

در بیان نوارج مہرہ و مہادی آن in twelve *Bâb*

در معرفت تاریخ fol 26<sup>b</sup> (2) در معرفت ناریج عرب fol 15<sup>b</sup> (1)  
 در تاریخ fol 46<sup>b</sup> (4) در ناریج آفرینش آدم علیہ السلام fol 45<sup>a</sup> (3) رومی  
 در تاریخ حلالی کہ fol 61<sup>a</sup> (6) در تاریخ فرس و دیم fol 57<sup>b</sup> (5) رومی  
 در نوارج ہند fol 63<sup>b</sup> (7) آنرا تاریخ ملکی و ملکساہی و ناریج معدد بر گویند  
 در تاریخ یونانی fol 84<sup>a</sup> (9) در ناریج خطائیان و چینیان fol 75<sup>a</sup> (8)  
 در معرفت ناریج و بط اعنی مصریان fol 95<sup>a</sup> (11) در نوارج یہود fol 87<sup>b</sup> (10)  
 ناریج حانی fol 101<sup>b</sup> (12) و آن بر دو گونه بود و دیم و معدد

*Khâtimah* Dates of the various eras corresponding with the date on which the author completed the work, viz Sunday, 25 Jumâdâ I, A H 1234, equivalent to 21 March 1819

Written in good Ta'liq with an illuminated head-piece

Dated A H 1239

Scribe علام حسن

## No. 1062.

fol 21, lines 15, size  $9\frac{1}{4} \times 6$ ,  $6 \times 3\frac{3}{4}$

اصطلاحات التعویم

## ISTILÂḤÂT-UT-'I'AQWÎM.

A short manual explaining the methods and principles of the construction and computation of the almanack

Author Gulâm Husayn bin Fath Muhammad Karbalâ'î Jaunpûrî  
 علام حسین بن فتح محمد کربلائی جونیوری -

Beginning —

حمد و مدد مہر فادری را سرد کہ احرام علویہ را علل حوادث کرداید \*

The author, mentioned in the following notice gives us to understand that after acquiring a satisfactory knowledge of the construction of the almanack he wrote several treatises on the subject. He then bitterly complains of the sad neglect of astronomy in his time, and says that most people were quite ignorant of the technical terms and methods of construction of the almanack.

The work is divided into a *Muqaddimah*, and fourteen *Bâb* the contents of which are described in the beginning

Written in fair Ta'liq  
Not dated 19th century

No 1063

fol 62 lines 15 size  $9\frac{1}{4} \times 6$   $6 \times 3\frac{1}{2}$

## انس الاحباب ANÎS-UL-AHBÂB

A commentary on Bâhâ ud Dîn Amîlî's treatise Safihah مصفحة on the astrolabe with the text

Commentator Abul Qasim better known as Gulam Husayn bin Fath Muhammad Karbala'i Jampurî ابرہہ علام حسن بن فتح محمد کربلائی حنبزی

The full title of the work given in the preface انس الاحباب ۱۹  
بن مسائل اسطرلاب

Beginning —

جهان جهان معطرات محمد که اسام ان برصفايح السنه اهل

دانس و تدفيس عنر ممکن است الخ \*

The commentator tells us in the preface that the Arabic text of Bâhâ ud Dîn's Safihah was too difficult to be understood. He therefore rendered it accessible to the public by writing the present commentary in which he fully explained the method of the preparation and working of the astrolabe.

The commentary is preceded by a discourse on geometrical physical and astronomical preliminaries divided into two *Fasl* thus

فصل اول در مسائل هندسه و حساب

فصل دوم در مسائل فلكيه

The commentary itself begins thus on fol 7' —

بسم الله الرحمن الرحيم سرع منكم انى سألها را

درجاب حدوتك در است مراتب بزرگى و عظمت تو الخ \*

The date of composition of the commentary A H 1234 = A D 1818 is expressed by a chronogram on fol 2'

The motions of the planets and stars and their position in altitude and longitude are illustrated by diagrams

Written in fair Ta'liq

Dated Jumâdâ II, 1 H 1246

Scribe نیر نس

No 1064

fol 249, size  $13\frac{3}{4} \times 10$ ,  $11\frac{1}{2} \times 7\frac{1}{2}$

A MS containing only astronomical tables, similar to those in the Zīj-i Muhammad Shâhî (see No 1056) but without any text. It begins with the following heading on the first folio

حدول تعديل اول و دوايق و ممر بمركز بگرد اله \*

Written in Nasta'liq

Not dated, 19th century

No 1065.

fol 27 lines 17, size  $9 \times 5$ ,  $7 \times 3\frac{1}{4}$

رساله استارلاب

## RISÂLAH-I ASTARLÂB.

An anonymous treatise, without title or author's name

Beginning

باب اول در گرفتن ارتفاع و استارلاب و ستارگان اله \*

The treatise, beginning without any preface, treats of the determination of times, the distances of the planets, the method of reckoning degrees and distances, etc, etc

It consists of numerous short chapters, and ends with the ninety-ninth بود و يكم در شناختن استارلاب و امتحان هوا

On the title-page the work is called عاينه الارتفاع

Written in ordinary Naskh

Not dated, 19th century

## GEOMANCY

No 1066

foll 4 lines 13 size  $7\frac{1}{4} \times 5$   $5\frac{1}{2} \times 3\frac{1}{2}$ 

رسالة رمل

## RISÂLAH-I RAML

A very small tract on geomancy

Author Nasir bin Muhammad Tusi

Beginning —

حمد بعد و سنانس نلا حد مر حشر موجود نرا سرا سب الح \*

Nasir ud Din Muhammad Tusi the celebrated philosopher who has been repeatedly mentioned in this catalogue says in the preface to this small tract that he wrote these few words on geomancy at the request of his royal patron

The work has no divisions. A table divided into even columns and bearing the heading *حدول الاسرار في علم الرمل و مقارنه المغيبات* is found on the title page but it is doubtful whether this table is meant for this treatise or belongs to some other MS

Written in ordinary Nasta'liq

Not dated 18th century

The copy is damaged and worm eaten throughout

No 1067

foll 53 lines 16 size  $12 \times 7\frac{1}{2}$   $8\frac{1}{2} \times 5\frac{1}{2}$ 

گلزار رمل

## GULZÂR-I RAML

A very modern treatise on geomancy

Author Ali Hasan Khan son of Nawwab Muhammad Quli Khan Bahadur علی حسن خان ولد نواب محمد قلی خان بہادر

Beginning —

حسن گووند ندده

بعد حمد انرد عقار و تعب سند انوار

روندده بدل الح \*

In the preface the author gives us to understand that he devoted fourteen years to the study of geomancy during which period he perused seventy-five treatises which he enumerates in the beginning, but that he still could not acquire a thorough knowledge of the subject

The work is divided into sixteen *Guldastah*, subdivided into several *Gul* and *Gunchah*, but the last two *Guldastah* are wanting in this MS

Written in ordinary Ta'liq

Not dated, latter half of the nineteenth century

### No. 1068.

fol 48, lines 11, size  $8 \times 4\frac{1}{2}$ ,  $5\frac{1}{2} \times 3$

An anonymous treatise on geomancy, with many tables and other figures

Beginning

الحمد لله رب العالمين ... .. ندانكه انى حدد فوايد (فوايد read)

متعارفه ارسايل نتكوير امدد الح \*

Written in ordinary Ta'liq

Not dated, 19th century

### No 1069.

fol 27, lines 13, size  $7\frac{1}{4} \times 5$ ,  $5\frac{1}{2} \times 3\frac{1}{2}$

A very damaged and worm-eaten MS containing two anonymous treatises on geomancy

I Foll 1-14 It is divided into twenty-five *Fasl* and begins thus

الحمد لله رب العالمين ... .. ندانكه اسعدك ، الله فى الدارين

كه اين نسخه ايسه ، در بيان حدد الح \*

II Foll 15-27 This treatise is written in the form of questions and answers, and begins thus

الحمد لله رب العالمين . اما بعد اين نسخه ايسه ، در

بعضى سوال و جواب \*

Some tables and other figures are found at the end of each treatise

Written in ordinary Nasta liq

Not dated 19th century

# DIVINATION.

No. 1070.

foli 129, lines 16, size  $8\frac{1}{2} \times 5\frac{3}{4}$ ,  $7 \times 4$

فالنامه

## FÂL NÂMAH.

A book of divination

Beginning —

وہنگ . کتاب دور صمیر حساب اول دفتر بادشاہ کہ طلب دارد الحج \*

The name of the author is not given but it is evident that he wrote the work for the emperor Jahângîr. The date of composition, A H 1019 = A D 1610, is expressed by the following words الہی قول نور الدین محمد ہنگیر عادل .

The predictions or omens are arranged under the names of Jahângîr, and the princes, Parwîz, Khurram and Khusrâu, as well as other distinguished courtiers of Jahângîr .

Written in ordinary Indian Ta liq

Dated 29 Shawwâl, 1159 Fasî

Scribe محمد عباس

## INTERPRETATION OF DREAMS

No 1071

fol 226 lines 21 size  $10\frac{1}{2} \times 7$   $7\frac{1}{2} \times 4\frac{1}{2}$ 

کامل المعبر

## KÂMIL-UT-TA'BÎR

An exhaustive work on the interpretation of dreams

Author Abul Fadl Husayn bin Ibrahim bin Muhammad ut

Tiflisi ابو الفضل حسن بن ابراهيم بن محمد ط تيفلي

Beginning —

سبب مر خدا را که واحد محمد قادر است مالک در الحلال

وحي فاطر است اله \*

In a short preface the author tells us that after finishing the composition of *الانسان كتاب* he directed his attention to a Persian work on the interpretation of dreams but finding that there was no standard work on the subject he applied his mind to the composition of this work and dedicated it to the ling of Rum Abul Fath Qizil Arslan (in Ethé India Office Lib Catalogue No 2276 Abul Fath Izz ud Din Qili Arslan) bin Mas'ud who reigned A H 569-588 = A D 1173-1192 Comp also Ethé Bodl Lib Catalogue No 1571 3 Bland's paper on the Science of Ta'hir Journal of the Royal As Soc LVII pp 124 and 155

The author enumerates about twenty works on which he based the present composition A list of these works together with a description of the sixteen *Fasl* into which the work is divided is given in Ethé India Office Lib Catalogue *loc cit*

The last *Fasl* is followed by an alphabetical list of all the things seen in dreams with detailed explanations of their meanings based on the sayings of Imams and other holy men

Fol 97<sup>b</sup> is left blank

Written in ordinary Ta'liq

Dated 4 Muharram A H 1127

## FALCONRY.

No. 1072.

foll 125, lines 13, size  $10\frac{1}{2} \times 5\frac{1}{2}$ ,  $7\frac{1}{2} \times 3\frac{1}{4}$ 

باز نامه

## BÂZ NÂMAH.

A work on falconry, without author's name

Beginning

دعد آمد و بداء ارد توانا که شهنشاه فکر اهل دکا و شاهین عقول جمع

دانا النخ \*

In the preface the work is called Bâz Nâmah و اس معروعه ایست موسوم به باز نامه The author could not be traced, but his references to the provinces of India, e g Bengal, Bihâr, Assam, Orissa, etc, as well as his frequent usage of Hindî names of the months, of birds, etc suggest that he was a resident of India On fol 13<sup>a</sup> he says that in the fourteenth year of 'Âlamgîr's reign (A H 1082 = A D 1671) Lashkar Khân, the Sûbahdâr of Bihâr, presented to the emperor a kind of bird called دعرون On the same folio he again says that Subhân Qulî Khân, King of Tûrân, sent as a present to 'Âlamgîr a kind of bird called توسی We can therefore conclude that the author wrote this work in, or after, 'Âlamgîr's time

The work is divided into seventy-six *Bâb* The first twenty-six *Bâb* treat of various kinds of hawks and birds of prey, the names of which are given in Arabic, Persian, Turkish and Hindî, of their diet, training, directions relating to hunting, and signs of health and disease The remaining *Bâb* are devoted to their diseases and treatment

The MS contains twenty-three beautiful and highly finished illustrations representing different kinds of hawks and birds of prey They are on foll 6<sup>b</sup>, 7<sup>a</sup>, 7<sup>b</sup>, 9<sup>a</sup>, 10<sup>a</sup>, 10<sup>b</sup>, 12<sup>a</sup>, 12<sup>b</sup>, 13<sup>b</sup>, 14<sup>a</sup>, 14<sup>b</sup>, 15<sup>a</sup>, 15<sup>b</sup>, and 16<sup>a</sup>

Written in fair Nasta'liq on thick paper with occasional notes on margins

Not dated, 17th century

A list of the contents, written in a different hand, is prefixed to the copy

## MINEROLOGY

No 1073

fol 50 lines 13 size 9×6 6½×4

حواشر نامه

## JAWÂHIR NÂMAH

A treatise on precious stones and minerals

Author Muhammad Ashraf bin ul Hasan ur Rustamdari محمد اسرف بن الحسن الرستمدری

اسرف بن الحسن الرستمدری

Beginning —

حمد لله و شكره بعد حكيمى اسرد كه د و — الحج \*

The author says in the preface that he wrote this work at a time when Zahir ud Din Babur had conquered India and got hold of the precious jewels stored up by its former kings. The work is dedicated to Babur and to his son and heir apparent Humayun.

A copy of the work in which the author is called محمد بن اسرف and which contains twenty two chapters is noticed in Rieu iii p 996

In the present copy there are twenty six chapters each sub divided into several sections as follows —

- I Pearl ( لؤلؤ ) in six *Fasl* fol 3
- II Sapphire ( نافر ) in five *Fasl* fol 7<sup>b</sup>
- III Ruby ( لعل ) in six *Fasl* fol 10<sup>b</sup>
- IV Emerald ( زمرد ) in five *Fasl* fol 12<sup>b</sup>
- V Zabarjad in three *Fasl* fol 14<sup>a</sup>
- VI Diamond ( الماس ) in four *Fasl* fol 15<sup>a</sup>
- VII Cat's eye ( عى الير ) in three *Fasl* fol 17
- VIII Turquoise ( فزوزة ) in five *Fasl* fol 18<sup>a</sup>
- IX Bezoar ( نارهى ) in four *Fasl* fol 20<sup>b</sup>
- X Mummy ( مومدى ) fol 22<sup>a</sup>
- XI Ambergris ( عنبر ) fol 23<sup>b</sup>
- XII Musk ( ك ) in one *Fasl* fol 25
- XIII Stones of animal origin ( سنگهاى حوانى ) fol 26
- XIV Cornelian ( عقى ) in four *Fasl* fol 27<sup>a</sup>
- XV Stones which resemble Yaqut in four *Fasl* fol 27<sup>i</sup>

- XVI Shell ( حَرَج ), in four *Fasl*, fol 28<sup>b</sup>  
 XVII Load Stone ( مَقَالِيس ), in five *Fasl*, fol 29<sup>a</sup>.  
 XVIII Emery ( سِنَادَة ), in four *Fasl*, fol 31<sup>a</sup>.  
 XIX Melochites ( دَعْنَة ), in four *Fasl*, fol 31<sup>b</sup>  
 XX Lapis lazuli ( لَاحُورَد ), in five *Fasl*, fol 32<sup>a</sup>  
 XXI Coral ( بَسَد و مَرَحَل ), in four *Fasl*, fol 34<sup>a</sup>  
 XXII Jasper ( جَاسِپَر ), in four *Fasl*, fol 35<sup>b</sup>  
 XXIII Crystal ( بَلُور ), in four *Fasl*, fol 37<sup>a</sup>  
 XXIV Jamast (a coarse blue gem), in four *Fasl*, fol 37<sup>b</sup>  
 XXV Other kinds of stone ( اَحْكَار مَحَلَّة ), in twenty-two *Fasl*, fol 38<sup>a</sup>  
 XXVI Metals ( فِلَرَات ), in twelve *Fasl*, fol 44<sup>b</sup>

The title of the work, given on the fly-leaf as well as in the colophon, is حَوَاهِر نَامَة

Written in ordinary Ta'liq

Dated 8 Muharram, A H 1248

The MS has been repaired throughout with patches of thin paper.

No. 1074.

fol 164, lines 14, size  $9\frac{1}{4} \times 6$ ,  $7 \times 3\frac{1}{2}$

مَجْمُوعَةُ الصَّنَائِعِ

MAJMU'U'A'I'-US-SANÂ'I'.

A polytechnical work containing a collection of recipes for making artificial pearls, rubies, sapphires and other precious stones, preparing inks, dyes and all kinds of colours, poisons and antedotes, dissolving and oxidizing metals, making artificial flowers, fire-works, etc, etc

It begins at once without a preface with the following lines in which the work is ascribed to Hakîm Faylasûf-i-Magribî نسخة مصدرة  
 الصنائع برای فایده در انام از حکیم فیلوسف مغربی مستعمل گشت بر چهل و  
 الح According to Ethé, India Office Lib Copy No 2781, the author was Mîr Yahyâ میر یحیی The present copy exactly agrees with Ethé, India Office Lib Copy No 2783 and is likewise divided into forty-three *Bâb* fully enumerated in the beginning

The colophon of the Bodl Lib Copy, (No 1870), dated A H 1033, proves that the work was written before that year According to Stewart's Catalogue, p 97, the work was composed by Zayn-ul 'Âbidîn

in the reign of Aurangzih but a Turkish version which appears to have been made in A H 1065 = A D 1654 is noticed in G Flügel ii p 525

The MS is defective towards the end and breaks off with the following words —

و صاحب حواسی، ساند دسمان و بر کمان رسد ساند شمار

نستلی \*

Written in ordinary Nasta liq

Not dated 19th century

## ARCHERY

No 1075

fol 74 lines 14 size  $7\frac{1}{2} \times 4$   $6\frac{1}{4} \times 3$

### هدایت الرمی HIDÂYAT-UR RAMÎ

A treatise on archery

Author Muhammad Budha, محمد بُدّہ

Beginning —

حمد متواتر و ندای منکثر حدایی حل و علا ان توانایی را \*

The work is dedicated to Ala ud Dīn Abul Muzaffar Husayn Shah who reigned in Bengal A H 904-927 = A D 1498-1521

The work is divided into twenty seven *Bab* most of which are subdivided into several *Fasl* See Rieu ii p 488 W Pertsch Berlin Catalogue p 337 Etthe India Office Lib Catalogue Nos 2768-2769

The original work is followed by a versified tract on the same subject (archery) beginning on fol 70<sup>b</sup> —

ای ندای دو نامه نامو اسب الح \*

Written in ordinary Ta liq

Dated A H 1139 the ninth regnal year of Muhammad Shah

Scribe عابد محمد

The signature Gore Ouseley is found on the top of the first page

## CALLIGRAPHY AND DRAWINGS

No. 1076.

foll 35, lines 17, size 8 × 5, 6 × 3

رساله خوشنویسی

## RISÂLAH-I KHWUSHNA WÎSÎ.

A treatise on calligraphy

Author 'Abd Ullah us-Sayrafi عبد الله الصيرفي

Beginning —

شکرو سپاس مراوان و ستایس بی دایان کاملی را که از نبطه نسی

دائرة هستی را مکمل گردانند الح \*

The author seems to be quite different from his namesake Khwâjah 'Abd Ullah us-Sayrafi who is repeatedly mentioned in the work as an eminent calligrapher of past times and author of a treatise on calligraphy (see foll 10<sup>b</sup>, 14<sup>b</sup>, 21<sup>b</sup>, 25<sup>a</sup>, 25<sup>b</sup>, etc.), and of whom the author gives a short account on fol 21<sup>b</sup>.

We learn from the preface that several men of high position and sons of great men, who had learnt calligraphy from the author, requested him to write a short treatise on that art for the use and benefit of beginners as well as experts. Hence the composition.

The year in which the author wrote the work is not given, but internal evidence shows that he did so during, or immediately after, the reign of the great Mugal Emperor Akbar (A H 963–1014 = A D 1555–1605) whom he praises on fol 19<sup>a</sup>.

According to the preface the author divided the work into a *Muqaddimah*, two *Bâb* and a *Khâtimah*, each of which is subdivided into several sections. These divisions are however enumerated in the text in a confusing manner. The main subjects treated are as follows —

- 1 The excellence and origin of penmanship, fol 2<sup>b</sup>
- 2 Instructions for the preparation of (ordinary) ink, fol 3<sup>b</sup>
- 3 Distinction between various kinds of pens, and instructions for cutting the pen, fol 4<sup>a</sup>
- 4 The six characters, viz *Muhaggaq*, *Şuls*, *Tauqî*, *Rıqâ*, *Rayhân* and *Nasikh* fol 5<sup>a</sup>

- 5 Instructions relating to paper its qualities methods of preparing and colouring it etc etc fol 6<sup>b</sup>
- 6 Instructions for preparing special kinds of ink fol 10<sup>b</sup>
- 7 Instructions for nibbing the pen and holding it fol 14<sup>a</sup>
- 8 The origin of the art of writing its development and progress etc etc fol 16<sup>b</sup>
- 9 This important section containing notices of eminent calligraphers and headed باب سبعم or the fifth *Bab* consists of three *Fasl* subdivided into two *Daf ah* the first of which treats of the ancient calligraphers The second *Daf ah* and the entire remaining portion of this *Bab* are missing The calligraphers noticed under the first *Daf ah* are as follows —

ابن مقله Ibn 1 Muqlah—inventor of the six characters—was the Wazir of the Abbaside Caliph al Radi died in A H 327 = A D 938 fol 21<sup>a</sup>

علي ابن هلال Ali ibn Hlal—better known as ابن دواب—was the pupil of the above died Jumada I A H 413 = A D 1022 during the reign of Qadir Billah was buried by the side of the tomb of Imam Ahmad bin Muhammad bin Hanbal fol 21

جمال الدين حواجه بابو ال Jamal ud Din Khwajah Yaqut ul Mustasim—A pupil of Ibn 1 Bawwab flourished during the reign of Mustasim Billah (A H 640–656 = A D 1242–1256) fol 21<sup>b</sup>

حواجه ارغون Khwajah Argun—pupil of Khwajah Yaqut fol 21<sup>b</sup>

حواجه عبد الله مصري Khwajah Abd Ullah us Sayrafi—made himself a master in *Muhaqqaq* and *Payhan* fol 21<sup>b</sup>

عبد الله الهروي Abd Ullah ul Harawi popularly called آس بر (cook) was the master and teacher of the author his father was the cook of Shaykh Zayn ud Din Khwafi hence the epithet آس بر fol 22 His pupils were —

(a) عبد الحق سنرواي Abd ul Haq—was skilled in all the characters fol 22

(b) محمد بن سلطان شاه الهروي Muhammad bin Sultan Shah ul Harawi—better known as حافظ بوطه was skilled in *Naskh* fol 22<sup>b</sup>

(c) سيف الله كرمانى Sayf Ullah Kirmani—was skilled in all the characters fol 22<sup>b</sup>

(d) مكي الدين حسن Mubayyud Din Hasan—passed his own hand writing as his masters and thus incurred the latter's displeasure fol 22<sup>b</sup>

حواجه عبد الله مرواريد Khwajah Abd Ullah Marwarid—was skilled

in calligraphy, letter-writing, music, etc., and lived in the time of Sultân Husayn Mirzâ, fol 22<sup>b</sup>

Mahmûd Samaiqandî, fol 22<sup>b</sup>

Khawâjah Tâj ul-Musalmânî fol 22<sup>b</sup>

Mîr 'Abd-ul-Havv was a pupil of Maulânâ Ja'far, fol 22<sup>b</sup>

Maulânâ 'Abd Ullah better known as Maulânâ Darwîsh, was well-skilled in *Ta'liq*, and *میر مہشی* and several others were also skilled in *Ta'liq*, fol 23<sup>a</sup>

Mîr 'Alî Tabrizî was the inventor of *Nasta'liq* He flourished during the reign of Timûn, fol 23<sup>a</sup>

Maulânâ Ja'far—was the pupil of the above and was skilled in all the characters, was attached to the library of Mirzâ Bâisangar during the time of Shâh Rukh, fol 23<sup>a</sup>

Maulânâ Azhar *شیخ عبد اللہ حواری* Shavkh 'Abd Ullah *Khawârizmî* and *محمود* Shavkh Mahmûd were the pupils of Maulânâ Ja'far, fol 23<sup>a</sup>

*شیخ بابرید نورانی* Sultân 'Alî Mashhadî Maulânâ Salâm *علی المہدی* Bâyezîd Bûrânî and *علی القابنی* Sultân 'Alî Qâ mî were the pupils of Maulânâ Azhar, fol 23<sup>a</sup>

There is a lacuna after fol 23<sup>b</sup> and a large number of folios seem to be missing Fol 24<sup>a</sup> begins with *باب مہتم* on the seventh chapter, treating of the rules for the correct writing of every letter of the alphabet, the relative proportions of the letters to be judged by numbers of dots, syllabaries showing combinations of letters etc., etc

A similar treatise by Abd Ullah Sayrafî, with similar divisions but with a different beginning is noticed in J A S B New Series, vol xiv, 1918, No 8 (p cccxviii)

Written in ordinary Nasta'liq

Dated 20 Ramadân, A H 1120

Scribe *محمود فاضل ولد شیخ ابوب*

On the first page of the MS appears the signature of Sir Gore Ouseley, in whose hand-writing the following note is found on the title-page

No. 23.

رسالہ در علم خط

'A Treatise on Penmanship

The author of this valuable little work was a learned man named Abdullah He has given the proper form and proportion of each character of the various alphabets in general use in Persia, Arabia

and India so clearly as almost to obviate the necessity of a writing master

The date of this essay is not given nor the birth and country of the author (Ahdullah) mentioned

This copy was transcribed by Muhammed Izzet the son of Sheikh Ahdullah and grand son of Sheikh Ayub A H 1120

G O

The seals of Nawwab Sayyid Vilayat Ah Khan and Sayyid Khwurd Nawwah are found at the beginning and end of the copy

No 1077

fol 158 lines 12 size  $7\frac{1}{2} \times 4\frac{1}{2}$   $5\frac{1}{2} \times 3$

تذکرۂ خوشنویسان

## TADKIRAH-I KHWUSHNAWISÂN

A treatise on calligraphy followed by notices on eminent calligraphers brought down to the reign of Muhammad Akbar II (A H 1221-1233 = A D 1806-1837)

Author Raqim Gulam Muhammad Haft Qalamی راقم علامی  
معلمی

The original work is preceded by calligraphic specimens in various character writing models etc etc The earlier portion of the preface is wanting and the work opens abruptly thus on fol 88<sup>a</sup>

اسی سے شروع ہوتا ہے، متکرر و معلوم اصول خطوط ناسن سے شروع ہوتا ہے

اسعداد شریک گفتہ مسد الح

The name of the author could not be traced from the work but in his notice on Muhammad Hafiz fol 153<sup>b</sup> he adopts the *takhallus* راقم Raqim According to the preface as extant in the present copy the author divided the work into a *Muqaddimah* three *Bab* and a *Khatimah* and completed it in A H 1239 = A D 1823 in the reign of Muhammad Al bar Shah with whose praise the preface ends

The preface is followed by an account of the origin of calligraphy and of the various characters Then follow instructions in prose and verse as to the preparation of ink cutting the pen etc etc after which the author lays down specific rules for the correct writing of every letter of the alphabets

The notices on calligraphers begin on fol 102

According to Rieu n p 523, the author was a native of Dihlî, and lived in Lucknow in the time of Âsaf-ud-Danlah. Of the dates found in the notices the latest is that of the death of Lâlah Laḥhmî Râm Pandit, A H 1233 = A D 1817 (fol 157<sup>a</sup>)

The original arrangement has been very much disturbed in the present copy. Most of the folios have been misplaced and some are missing.

The work has been edited in the Bibl. Indica series by Shams-ul-'Ulamâ Khân Bahâdur Dr Hîdâyat Husayn under the title تذکرۂ حوسوسان. A comparison of the printed edition with the present copy shows that the historical accounts of kings and princes connected with the calligraphers noticed, found at some length in the present copy, are very much curtailed or are altogether omitted in the printed edition.

The present copy is full of clerical mistakes. It also contains later additions, e.g. the date of Mîr 'Alî-ul-Kâtib's death, given here on fol 111<sup>a</sup>, as A H 924 (that is erroneous, see vol II, p 79), is not found in the printed edition (pp 49-54).

The earlier portion containing various specimens of calligraphy, is written in fair hands, and the latter in a careless Ta'liq.

Not dated, 19th century.

### No. 1078.

fol 20, size 12 x 8, 8½ x 5½

Twenty finely illuminated sheets, with beautiful floral designs, of excellent calligraphic specimens in bold Nasta'liq, with gold sprinkled borders, bound in leather.

The first sheet contains the سورة فاتحه beginning thus

بسم الله الرحمن الرحيم الحمد لله رب العالمين \*

The specimens have the following signatures. In two cases there are also dates.

(1) 'Abd-ur-Rashîd, (also called Rashîdâ-ı Daylâmî رشید الدیلمی). He was the pupil and the sister's son of Mîr Imâd-ul-Husaynî, after whose assassination he came to India (during the reign of Shâh-Jahân) and was appointed writing master of Prince Dârâ Shikûh. His other pupils were Muhammad Ashraf Khwâjah Sarâ, Sa'idâ-ı Ashraf 'Abd-ul-Rahmân, Mîr Hâjî, etc. He was a contemporary of the poet Mirzâ Sâ'ib. Both of them died, according to a chronogram by the aforesaid Sa'idâ-ı Ashraf, in A H 1080 = A D 1677, but accord-

ing to others it was in A H 1081 or 1085 (See Tadhkirah i Khwushnawisan pp 95-100) Foll 1<sup>b</sup> 3<sup>i</sup>

(2) Imad ul Husayn عماد الحسنی of Qazwin A H 1015 He led an independent and simple life at Isfahan He excelled others in Nasta'liq hand Being a Sunni he was assassinated at the instigation of Shah Abbas A H 1024 = A D 1615 (See Sprenger Oude Catalogue p 89 Tadhkirah i Khwushnawisan pp 92-95) Foll 2 4

(3) Jawahir Raqam (with his original name Mir Sayyid Ali Khan Tabrizi (میر سید علی خان تبریزی معروف به حواعرزم) He was the writing master and librarian of Aurangzib He died A H 1094 = A D 1682 (See Rieu n p 783) Foll 2 6 8 11<sup>b</sup> 16

(4) Hidayat Ullah (Zarrin Raqam (هدایت الله زم) A H 1099 1101 and 1111 He also was the librarian of Aurangzib at whose order he wrote several copies of the Diwan i Hafiz in a minute hand He was the writing master of prince Kam Baksh and died A H 1118 = A D 1706 (See Tadhkirah i Khwushnawisan p 58) Foll 5<sup>b</sup> 9<sup>b</sup> 10 12<sup>a</sup>

A note on the fly leaf at the beginning dated A H 1220 says that Qadi Ali Albar Munshi Astarabadi bought this copy for five hundred rupees from one Basharat Khan Afghan at Poonah

## No 1079

fol 38 size 14 $\frac{3}{4}$  x 10

An album of miniatures in Indian style and specimens of calligraphy with illuminated margins

The miniatures representing scenes of Indian life and Eastern fiction include portraits of Indian Princes Hindu ladies in various attitudes Hindu Faqirs etc almost all without names Some of them are indecent

Fol 6<sup>b</sup> contains the portraits of Baz Bahadur and Rupmati inscribed in Nasta'liq بار باده و روماتی Baz Bahadur riding a horse with a bow in hand is pursuing Rupmati also on a horse with a lance in hand A miniature on fol 11 without name represents a jungle scene Baz Bahadur and Rupmati both on horseback with bows in hand are penetrating the jungle attended by a number of females

Baz Bahadur with his original name Malik Bayazid of Malwah (A H 962-978 = A D 1554-1570) fell in love with Rupmati a courtesan and the story of their love has been handed down to posterity in song

A miniature on fol 16 representing Aurangzib on horseback

bears the following inscription in a later hand معنی الدین اورنگ زیب  
عالمگیر بادشاہ

The last folio contains a fine drawing representing the figure of a hawk with a gold chain round its neck

The calligraphic specimens, which are in Nasta'liq Naskh and Shikastah, have the following signatures. Where there are dates, these are given

- 1 'Abd-ur-Rashîd عبد الرشید [see No 1078-(1)] foll 3<sup>b</sup>, 30<sup>a</sup>
- 2 Hâfiz Nûi Ullah حافظ نور الله He flourished under Nawwâb Âsaf-ud-Daulah of Lucknow who ruled from A H 1188-1212 = A D 1774-1797. His pupils were Lâlah Surub Singh, Miyân Wajih Ullah and others (see Tadkirah-i Khwushnawîsân p 64). The Sharh-i Alfîyah, in two volumes (see Nos 783-784) were transcribed by him in A H 1169. Foll 5<sup>b</sup>, 32<sup>b</sup>
- 3 Amîr Muhammad Afdal امیر محمد افضل A H 1141, fol 10<sup>a</sup>
- 4 Mahdî Qulî مهدی قلی, fol 16<sup>a</sup>
- 5 Muhammad 'Abbâs محمد عباس fol 20<sup>b</sup>
- 6 Muhammad Ibrâhîm محمد ابراهیم, fol 21<sup>a</sup>
- 7 Muhammad Amîr محمد امیر (a contemporary of the author of the Tadkirah-i Khwushnawîsân. He died in A D 1857. See *ib* p 71), A H 1257 fol 21<sup>b</sup>
- 8 Âgâ Muzâ Âga میرزا (died A H 1273 = A D 1856. see vol 1 p 101, Tadkirah-i Khwushnawîsân p 27), A H 1233, fol 22<sup>a</sup>
- 9 'Abd-ul-Wahhâb ul-Husaynî عبد الوہاب - بنی, fol 23<sup>b</sup>
- 10 Abu'l Baqâ ul-Mûsawî ابوالبقاء الموسوی fol 24<sup>a</sup>
11. Favd Ullah فیض الله (brother of Qâdî 'Ismat Ullah Khân, who died A H 1186 = A D 1772. see Tadkirah-i Khwushnawîsân p 127), fol 25<sup>b</sup>
- 12 Afdal-ul-Husaynî افضل - بنی, fol 26<sup>a</sup>
- 13 Sudh Râi سده رای, A H 1179. He was a Kâyath of Ilahâbâd. His ancestors, Bhog Chand and others, were attached to the royal courts of Dihlî. Muhammad Mûsâ was his writing master in Nasta'liq and he wrote Shikastah on the lines of Dirâyat Khân (see Tadkirah-i Khwushnawîsân, p 121). Foll 29<sup>b</sup>, 33<sup>b</sup>
- 14 Âgâ 'Alî Khân آغا علی خان, fol 31<sup>a</sup>. The scribe does not sign his name, but in an inscription, added in a later hand, he is said to be Âgâ 'Alî Khân
- 15 Muhammad Husayn Zarin Qalam Akbar محمد حسین زرین قلم اکبر (i.e. the well-known calligrapher of

- Akbar's court He died in A H 1020 = A D 1611 See  
 Am i Akbari p 115 Tadkirah i Khwushnawisan  
 p 78) Fol 31<sup>b</sup>
- 16 Muhammad Khwushid محمد خورشید fol 32<sup>a</sup>
- 17 Muhammad Mu min ul Husayni محمد مومن الحسینی (with  
 the *takhallus* Arshi عرشی died A H 1091 = A D 1680  
 see Tadkirah i Khwushnawisan p 101) Fol 36<sup>a</sup>
- 18 Muhammad Arif محمد عارف (entitled Yaqt Raqam Khan  
 (نائب رقم خان) He was a pupil of Abd ul Baqi Haddad  
 and flourished during the time of Shah Alam Bahadur  
 Shah who reigned from A H 1119 to 1124 = A D 1707-  
 1712 see Tadkirah i Khwushnawisan p 126 Fol 38

## No 1080

fol 45 size 14½ × 10½

An album of miniatures and specimens of calligraphy with wide and gold sprinkled borders

The miniatures all in Indian style represent various scenes of Indian life and include besides fancy subjects portraits of Indian ladies princes and Hindu Faqirs most of them without names Some of the drawings represent fights of elephants animals etc The following have names in Persian —

- 1 شیرین Shirin She was the wife of Khusrav Parvaz (king of Persia) and the beloved of Farhad She is spoken of as the daughter of the emperor Maurice in the Persian and Turkish romances that celebrate the love of Khusrav for Shirin and Shirin for Farhad Fol 6<sup>b</sup>
- 2 Guru Gobind as a Hindu Faqir Guru Gobind was the son of Teg Bahadur a famous chief of the Sikhs After the execution of his father by order of Aurangzib in A H 1084 = A D 1673 he rebelled against the emperor and later on two of his sons were taken prisoners and put to death Thenceforth he led a retired and sorrowful life until his death Fol 8<sup>b</sup>
- 3 The emperor Shah Jahan fol 14
- 4 Muhammad Shah's horse in a back broken state after the death of his master fol 25
- 5 The one on fol 37 though not named can be identified as the celebrated Hindu poet Kabir Das who by trade was a weaver and lived in the time of Sultan Salim

Shâh Lodî of Dihlî (A H 894 923 = A D 1488-1517)  
He is seen here weaving cloth, attended by a royal personage (probably Sikandar Shâh) and a youth, who are seeking blessings from him. One on the last folio, also without name, seems to represent Majnûn, who, reduced to a skeleton for Layla's love, is sitting in the midst of the jungle.

The calligraphic specimens, which are in Naskh, Nasta'liq and Shikastah, contain the following signatures and dates

- 1 'Abd Ullah Mushkîn Qalam ul-Husaynî عبد الله مسكن قلم الحسيني He was the father of Mîr Muhammad Sâlih Kashfi, the author of the اعمار مصطفوي, see Rieu 1, p 154<sup>a</sup>. He wrote five Masnawîs and a Diwân, received from Akbar the title of مشكن قلم and the takhallus of وصفي, and died in A H 1025 = A D 1616 Fol 2<sup>a</sup>
- 2 'Alî-ul-Kâtib الكاتب (see vol II, p 79), foll 3<sup>b</sup>, 9<sup>b</sup>, 23<sup>b</sup>
- 3 Shîrîn Raqam, also called Mîr 'Abd Ullah Shîrîn Raqam مير عبد الله شيرين رقم, foll 5<sup>b</sup>, 6<sup>a</sup>
- 4 Mîr 'Alî مير علي, fol 7<sup>a</sup>
- 5 Khudâ Yâr خدا يار, A H 1146, fol 8<sup>a</sup>
- 6 Mîr Muhammad مير محمد, A H 1126, fol 11<sup>b</sup>
- 7 Muhammad 'Abbâs محمد عباس, fol 12<sup>b</sup>
- 8 Abu'l Baqâ ul-Mûsawî ابوالبقاء الموسوي, A H 1091, fol 13<sup>a</sup>
- 9 Muhammad Na'im محمد نعم, A H 1121, fol 15<sup>a</sup>
- 10 Bahâdur 'Alî بہادر علي, fol 18<sup>a</sup>
- 11 Jawâhir Raqam جوہر رقم, that is to say Mîr Sayyid Alî Khân Tabrizî, (see No 1078-(3), fol 24<sup>a</sup>)
- 12 Abu'l Ma'âlî ابوالمعالی, fol 25<sup>b</sup>
- 13 Hidâyat Ullah Zarrîn Raqam, هدایت الله زرین رقم, A H 1112, (see No 1078-(4), foll 26<sup>a</sup>, 43<sup>b</sup>)
- 14 Rahmat Ullah رحمت الله, A H 1128, fol 27<sup>b</sup>
- 15 Muhammad Hâdî محمد ہادی, fol 29<sup>b</sup>
- 16 Yâqût Raqam خان رقم, (see No 1079-(18), fol 30<sup>a</sup>)
- 17 Nâmdâr نامدار (He was the writing master of Farukh Siyar, who reigned from A H 1124 1131 = A D 1712-1718, see Taḍkirah-ı Khwushnavîsân, p 59) Fol 34<sup>a</sup>
- 18 Hafiz Muhammad Khwushîd حافظ محمد خورشید, fol 38<sup>a</sup>
- 19 Mîr Muhammad Husayn 'Atâ Khân Murassa' Raqam میر محمد حسین اتا خان مرصع رقم (with the takhallus Tahsîn تہسین) He was the son of Muhammad Bâqir Tuglâ

Nawis He flourished under Nawwab Shujā ud Daulah Bahadur of Lucknow who ruled from ۱۱۱۱ 1167 to 1188 = A D 1753-1774 and at whose order he rendered in Hindi Rekhtah the story of the four Darwishes قصه چهار درویش see Tadhkirah i Khwushnawisan p 61 ۱۱۱۱ 1191 fol 38<sup>b</sup>

- 20 Ijaz Raqam Khan اعجاز رقم خان (see Tadhkirah i Khwushnawisan p 62) ۱۱۱۱ 1192 fol 39
- 21 Jawahir Mal جواهر مل fol 40
- 22 Ali Rida Shirin Raqam pupil of Muhammad Amir Ridawi علی رضای سیرین محمد امیر رضوی fol 44<sup>b</sup>
- 23 Muhammad Sa'd ud Din محمد سعد الدین ۱۱۱۱ 1266 fol 45<sup>a</sup>

## No 1081

fol 12 size 18½ × 12

A volume containing twenty three sheets of calligraphic specimens in Nasta'liq and Nashk pasted on thick boards. Some of them are signed and dated as follows —

- 1 Tuman Khwajah تومان خواجه written in Balkh fol 2<sup>b</sup>
- 2 Wajih ud Din وجه الدین fol 3<sup>a</sup>
- 3 Mir Ali میر علی fol 4<sup>a</sup> 6
- 4 Muhammad Ibrahim محمد ابراهیم ۱۱۱۱ 1142 fol 5
- 5 Muhammad Husayn محمد حسن fol 5<sup>b</sup>
- 6 Muhammad Ismat Ullah Khan محمد اسماعیل خان fol 6<sup>b</sup>
- 7 Muhammad Muqim محمد معین (he lived in the Kali Masjid at Delhi see Tadhkirah i Khwushnawisan p 60) fol 7<sup>a</sup>
- 8 Ali ul Husayni علی الحسنی fol 7<sup>b</sup>
- 9 Abu l Baqa ul Husayni ابوالبقاء الحسنی fol 9<sup>b</sup>
- 10 Ali Rida علی رضا (see No 1080-(22) fol 9<sup>b</sup>
- 11 Faqir فقیر fol 11<sup>b</sup>

## No 1082

fol 10 size 11½ × 7

An album of miniatures and specimens of calligraphy.

The miniatures representing scenes of Indian life include portraits of Indian ladies, princes, Amirs, Jogis, etc.

The following portraits have names added in Persian

- 1 Maulavî Jâmî مولوی جامی (i.e. 'Abd-ur-Rahmân Jamî, see No 180), fol 4<sup>b</sup>
- 2 The well-known Jogî Jaipâl جوگی خیال, fol 7<sup>a</sup>
- 3 Sultân Khusrau سلطان خسرو (eldest son of the emperor Jahângîr, died A H 1031 = A D 1621) He is depicted receiving a glass of wine from a lady Fol 8<sup>a</sup>
- 4 Shîr Afgan, son of Sayf Khân Kokah شیر افغان در سیف خان کوه (This portrait I believe to be of Jahângîr, it has "Shîr Afgan son of Sayf Khân Kokah" added in a later hand)

The calligraphic specimens, which are in Nasta'liq, bear the following signatures —

- 1 'Abd-ur-Rahîm 'Anbarîn Qalam عبد الرحیم انبارین قلم fol 4<sup>a</sup>
- 2 Muhammad Husayn محمد حسین, fol 5<sup>a</sup>
- 3 'Alî Mufîr علی مفیر, fol 8<sup>b</sup>
- 4 Mîr Hasan ul-Husaynî میر حسن الحسینی, fol 9<sup>b</sup> This folio contains the seals and signatures of Diyânat Khân (with his original name Muhammad Husayn, he was an Amîr of 2500 under Shâh Jahân, and died at Ahmâdnagar in A H 1040 = A D 1630), and Muhâfiz Khân

### No. 1083.

fol 10 size 12 × 9½

An album containing twenty sheets of modern calligraphic specimens in Naskh and Nasta'liq, with the following names and dates to some —

- 1 Sayyid 'Alî Asgar Husaynî ul-Hasanî سید علی اصغر حسینی الہی, A H 1307, fol 1<sup>a</sup>, 2<sup>b</sup>
- 2 Sayyid Wazîr Nawwâb Husaynî ul-Hasanî سید وزیر نواب حسینی الہی, A H 1307, fol 1<sup>b</sup>, 2<sup>a</sup>
- 3 (No name), A H 1276, fol 5<sup>a</sup>
- 4 Mîr Hâjî میر حاجی (to be distinguished from his namesake noticed in Tadkirah-i Khwushnawisân, p 55 The latter was an adopted son of 'Abd-ur-Rashîd Daylamî, d A H 1080 = A D 1669), A H 1191, fol 6<sup>a</sup>
- 5 Sayyid Muhammad Muzâ میر محمد, fol 10<sup>a</sup> 10<sup>b</sup>

Presented by Sayyid Safdar Nawwâb of Patna, 8th August

## No 1084

foll 28 size 15 × 9½

An album of calligraphic specimens in Nasta'liq with wide borders bearing the following signatures and dates —

- 1 Khwurshid حورشد fol 1<sup>b</sup>
- 2 Abd ul Husayn عبد الحسن fol 3<sup>b</sup>
- 3 Hasan Rida حسن رضا fol 4<sup>b</sup>
- 4 Safdar Husayn صفدر حسن A H 1304 foll 5<sup>a</sup> 24<sup>a</sup>
- 5 Inayt Ahmad Utarid Raqm عنایت احمد عطار در رقم A H 1256 foll 6<sup>b</sup> 7<sup>a</sup> 16<sup>b</sup>-21<sup>a</sup>
- 6 Ilahi Bakshi ایلہی بخش A H 1256 1257 foll 8 -16
- 7 Haji Muhammad ul Husayni حاجی محمد الحسنی A H 1067 fol 22<sup>a</sup>
- 8 Hafiz Nur Ullah حافظ نور اللہ A H 1185 foll 22 -23<sup>a</sup>
- 9 Fath Ullah Kashfi فتح اللہ کاشفی fol 23<sup>b</sup>
- 10 Muhammad Sadiq محمد صادق [perhaps identical with Murid Khan Muhammad Sadiq Tabataba'i who was an Amir of Muhammad Shah (A H 1131-1161 = A D 1718-1748) see Tadkirah-i Khwushnawisan p 107] fol 23<sup>b</sup>
- 11 Muhammad Baqir ul Husayni محمد باقر الحسنی A H 1086 fol 24<sup>a</sup>
- 12 Abd ur Rashid عبد الرشید foll 24<sup>b</sup>-25<sup>a</sup>
- 13 Ali علی fol 25<sup>b</sup>
- 14 Muhammad Ali محمد علی fol 26<sup>a</sup>
- 15 Muhammad Sharif محمد شریف fol 26<sup>b</sup>
- 16 Imad ul Husayni ايماد الحسنی fol 27
- 17 Mir Ali میر علی foll 27<sup>b</sup> 28
- 18 Hidayat Ullah هدایت اللہ A H 1092 fol 28<sup>a</sup>
- 19 Rida Ali ul Abbasi رضا علی العباسی A H 1023 fol 28<sup>b</sup>

## No 1085

foll 24 size 11½ × 7½

Twenty four folios (fastened together so as to form a continuous strip) containing specimens of calligraphy in Nasta'liq some bearing the following names and dates —

- 1 Safdar Husayn صفدر حسن fol 1<sup>b</sup> 24<sup>a</sup>
- 2 Sayyid Ali سید علی fol 3<sup>b</sup>

- 3 Hidâyat Ullah هدايت الله fol 4<sup>a</sup>
- 4 Mîr Husayn ul-Husaynî, better known as Mîr Kalankî  
ul-Hâjî مير حسين المعروف به مير كلنكى الحاحى fol. 7<sup>a</sup>
- 5 Muhammad Sharif محمد شريف, fol 9<sup>a</sup>
- 6 Muhammad Fâdil محمد فاضل, fol 10<sup>a</sup>
- 7 Kifâyat 'Alî كفايت على 1268 Fasli, fol 12<sup>b</sup>
- 8 Ja'far Hasan جعفر حسن, fol 15<sup>b</sup>
- 9 Jawâhir حواهر, fol 16<sup>a</sup>
- 10 'Abd-ur-Rashîd Daylamî عبد الرشيد ديلامى fol 17<sup>a</sup>
- 11 'Abd-Ullah ul-Qâdirى عبد الله القادري fol 18<sup>b</sup>
- 12 Muhammad Ibrâhîm محمد ابراهيم, fol 19<sup>b</sup>
- 13 Ilâhî Bakhshى الهى, foll 21<sup>b</sup>, 23<sup>b</sup>

Presented by Sayyid Safdar Nawwâb of Patna, 8th August  
1906

### No. 1086.

fol 12, size 14½ × 12

An album of twenty-two miniatures in Indian style, including portraits of saints, Indian princes, Amîrs, etc The following bear inscriptions in Nasta'liq

- 1 Hadrat 'Alî (the fourth Khalifah  
د هadrat 'Alî (the fourth K<sup>h</sup>alifah  
d A H 40 = A D 660), fol 1<sup>b</sup>
- 2 Sayyid 'Abd-ul-Qâdir  
سريد عبد القادر - ياللى  
Jilânî (founder of the Qâdirî seet, died A H 561 = A D  
1165), fol 2<sup>a</sup>
- 3 Imâm Dâmin ('Alî Ridâ bin Mûsâ)  
مريت امام صامن
- 4 'Umar 'Ayyâr (the juggler  
عمر عيار و حصرت حواجه - مير  
and the faithful attendant of Amîr Hamzah) and Khwâ-  
jah Khîdr (the prophet who, according to Moslem belief,  
is still alive, and serves as a guide to travellers who  
lose their way), fol 3<sup>b</sup>
- 5 Ibrâhîm Adham (king of Balkh, who renounced  
ابراهيم ادهم  
the throne, became a pious devotee, and died between  
A H 262 and 267 = A D 875 and 880), fol 4<sup>a</sup>
- 6 Kabîr, engaged in weaving cloth [see  
كبير عارف بالله  
No 1085-(5)], a portrait to which the present bears  
a strong resemblance, fol 4<sup>b</sup>
- 7 Sultân Shujâ' (the second son of Shâh Jahân  
سلطان شجاع  
and governor of Bengal, died A H 1071 = A D 1660)  
fol 5<sup>b</sup>

- 8 نواب داؤد خان Da ud Khan (probably Da ud Khan Panni son of Khidr Khan Panni He served several years under Aurangzib and was killed in an encounter with Amir ul Umara Husayn Ali Khan at Burhanpur A H 1127 = A D 1715) fol 5<sup>b</sup>
- 9 نواب احمد خان و ساء نفی دروس Nawwab Ahmad Khan (probably Ahmad Khan Bangash second son of Muhammad Khan Bangash Nawwab of Farrukhabad Ahmad Khan governed from A H 1163-1185 = A D 1749-1771 Taqi Darwizh a popular saint exercised great influence over Ahmad Khan) fol 6<sup>a</sup>
- 10 نواب احمد خان the same Nawwab Ahmad Khan fol 6<sup>b</sup>
- 11 نواب شمشیر خان Nan wab Shamshtir Khan (It is difficult to say whether he is one of the two Shamshtir Bahadurs of Bajirao Peshwa's family or identical with Shamshtir Khan of Shah Jahan's time at whose request Tawakkul Beg abridged the Shah Namah see No 10) fol 7<sup>a</sup>
- 12 سید برهان Sayyid Burhan (probably identical with Sayyid Burhan ud Din Qutb ul Mulk grandson of Sayyid Jalal Bukhari He died at Gujarat A H 857 = A D 1453) fol 7<sup>b</sup>
- 13 نواب سکر اللہ خان Nawwab Shukr Ullah Khan (either Shukr Ullah Khan I a nobleman in the service of Aurangzib or his son Shukr Ullah Khan II who was appointed governor of Mewat in A H 1114 = A D 1702 see Beale's Biogr Dictionary pp 382 and 383) fol 8<sup>b</sup>
- 14 مرثیہ خوان Mar'iyab Khwan (a reciter of elegies) fol 9
- 15 نواب حمید خان Nanwab Hamid Khan (as a boy) and نواب مظہر خان Nawwab Mazhar Khan fol 10
- 16 کبوتر باز Kabutar baz (a pigeon flier) fol 10<sup>b</sup>
- 17 سید شہامت علی Hidayat Khan and سید شہامت علی Sayyid Shahamat Ali fol 11<sup>b</sup>

## No 1087

A single sheet 14½ × 9½ Specimen of calligraphy in Nasta'liq without name or date

## No. 1088.

A single leaf,  $7\frac{1}{4} \times 4\frac{3}{4}$  A portrait of the celebrated saint Shaykh 'Abd-ul-Qâdir Gîlânî (d A H 561 = A D 1165) with the following inscription in a hasty Ta'liq سید مبارک ~ مرت پیران پیر دستگیر رح

## ANTHOLOGIES AND ALBUMS.

## No. 1089.

foll 69, lines 14, size  $9\frac{1}{4} \times 5\frac{3}{4}$ ,  $5\frac{1}{2} \times 3$

An exceedingly valuable and most beautifully written copy of a Persian anthology, bearing an autograph note by Shâh Jahân, with many seals and signatures of nobles and distinguished persons of the Mugal court

Beginning

ای داب تواریخ صواب ما ناک ، که آت و نوز ر ~ د ادراک

The MS consists of choice selections mostly from the poetical works of Sa'dî, Nizâmî, Khusrau, and Jâmî Other prominent contributors are

Abû Sa'îd Abul Khayr (the renowned saint and Rubâ'î writer,  
d A H 440 = A D 1048)

Shaykh Najm-ud-Dîn Kubîâ (d A H 618 = A D 1221)

Sayf-ud-Dîn Bâkharzî (see No 56)

Shaykh 'Alâ-ud-Daulah Simnânî (d A H 736 = A D 1335)

Jalâl-ud-Dîn Rûmî (see Nos 59-87)

Shams-i Tabrizî (see No 87)

Qâsim (see No 170)

Khwâjû Kirmânî (see Nos 143-145)

Âsafî (see Nos 219-220)

Haydar (see No 234)

Humâyûn (see No 214)

Hayratî (see Nos 235-236)

Riyâdî (d A H 884 = A D 1479)

Ibn-i Yamîn (see Nos 137-139)

Amîr Shâhî (see Nos 173-176)

Figani (see Nos 217-218)

Lisani (see Nos 229-230)

Ahli (see No 231)

In the autograph note Shah Jahan says that this valuable MS was deposited in his library on the auspicious day of his accession to the throne viz the 8th Jumada II A H 1037 —

بسم الله الرحمن الرحيم انى مجموعه نفيسة نايب نسب وندكم  
ماه بهمن موانى هشتم سپهر حمادى الدانه سنه ۱۰۳۷ هجرى كه ر  
حلوس مدك ا داخل كدمكانه انى دارمند دكلا شد حرره شهاب  
الدين محمد شاه جهانى نا شاه انى جهانگد بادشاه بن اكر بادشاه عرى  
۲۵ حرداد سنه ۲ حلوس بكبر نايب \*

There are two miniatures in unfinished outline at the beginning by Rida رما and two more in good Persian style without the painter's name at the end

Written in beautiful perfect Nasta'liq on thick gold sprinkled paper with a sumptuously decorated double page Unwan The margins are designed in gold throughout

On foll 14\* and 68\* the scribe gives his name as على الله but on fol 44\* he calls himself على الكتب For Ali ul katib's life see vol II p 79

The seals and Ard didah covering the first and the last folios except one have been obliterated by some mischievous hand That one (at the bottom of the last folio) reads thus —

باصدر رنده ار نايب نور جهانى بنگم \*

The above note at once suggests that this valuable MS once belonged to the celebrated Nur Jahan the favourite wife of the emperor Jahangir

## No 1090

fol 52 lines 12 size 11 × 6½ 7 × 3½

An elegant and beautifully written copy of a Persian anthology containing choice pieces taken from the prose and poetical works of eminent writers

## I

fol 1<sup>a</sup> A short moral precept by Shavkh Abû Sa'id Abul Khayr (d A H 440 = A D 1048) beginning

من معارف مزاج ابی سعد ابی الخضر - گفت : این درویش ، عریس ،  
در دل تو اندر عریس ، در درویشی خداوندیست ، در بندگی الهی \*

## II

fol 1<sup>b</sup> Account of the physician Barzûyah برویه as given by himself , beginning

همین گوید برویه طبعه ، معدم اطباء یارس که بدر من ار اسکریان بود  
و مادر من ار حاددان علماء و ریش و اول نعمتی که خدای تعالی بر  
من ارزانی داشت ، دوستی بدر و مادر بود و شفق - ایسان الهی \*

Barzûyah, a Persian physician of great reputation, flourished under Nûshîrwân the Just (A D 531-579) He visited India at that monarch's order, and on his way back took several books, one of which, he says on fol 15<sup>a</sup> was the famous Kalilah and Dimnah کلیلہ و دمنہ, which, according to some, he translated into Persian

## III

fol 16<sup>b</sup> Sad Pand-i Luqmân The precepts of Luqmân to his son , beginning

الحمد لله رب العلمین ..... این صد پند سودمند است که لقمان  
حکیم در سر خود را وصیه کرده و فرمود که هر که این سخنانرا یاد کرد الهی \*

## IV.

fol 20<sup>a</sup> مباحث, a prayer , beginning

یارب دل ما را تو بر حرم ، حان ده ..... الهی دلی ده که در کار  
تو حان داریم الهی \*

The above are followed by selections from the poems of the following poets

- 1 فراری گیلانی Qarârî Gîlânî (with his full name Nûr-ud-Dîn Muhammad) He was the son of Maulânâ 'Abd-ur-Razzâq and the brother of the celebrated Hakîm Himâm and Hakîm Abul Fath Gîlânî of Akbar's time (See Muntakhab-ut-Tawârîkh of 'Abd-ul-Qâdir Badâ'ûnî, foll

- 423 424 *Riyad ush Shu ara* fol 335<sup>a</sup> *Majma un Nafa is* vol 1 fol 383<sup>a</sup> *Taqi Auhadi* vol 11 fol 598<sup>a</sup> *Makhzan ul Gara ib* vol 11 p 675 etc )
- 2 *عصرى* *Unsurī* (the well known court poet of Sultan Mahmud)
- 3 *حافظى* *Khafaqanī* (see Nos 31-35)
- 4 *سهاب الدين* *Shihab ud Din Khalaḥ* (*Taqi Auhadi* vol 1 fol 348<sup>a</sup> says that according to some the poet was a contemporary of *Shams ud Din Haddadi*. See also *Majma un Nafa is* vol 1 fol 229<sup>b</sup> *Riyad ush Shu ara* fol 195<sup>b</sup> etc )
- 5 *جلال الدين رومى* *Jalal ud Din Rumi* (see Nos 59-87)
- 6 *اسير اسرا* *Asir Akhsikati* (court poet of Sultan Arslan bin Tugrul who reigned A H 555-571 = A D 1160-1175. *Asir* died in A H 608 = A D 1211)

This valuable copy is remarkable for a fine specimen of calligraphy due to the penmanship of Muhammad Husayn Kashmiri. His autograph is repeatedly found throughout the copy. A good Nasta liq writer of India he flourished during the time of Akbar who sur-named him *زمرى* *Zarrin Raqam*. See *Tadkirah i Khwushnawisan* p 78

In several places the MS is dated A H 1000

Written in elegant bold Nasta liq on thick paper within gold floral borders

Two beautiful miniatures by Akbar's court painters Farrukh and Sankar (see vol 11 p 43 Nos 49 and 29 respectively) are found on foll 15<sup>b</sup> and 16 and two more illustrations in Persian style on foll 51<sup>b</sup> and 52<sup>a</sup>

### No 1091

pp 210 (foll 105) lincs 12 size 8½ × 5½ 5½ × 3

An exceedingly valuable and beautifully written copy of a Persian anthology bearing an autograph note by prince Khurram (afterwards *Shah Jahan*) and containing a collection of choice poems by eminent poets and princes who flourished between the seventh and the tenth centuries of the Muhammadan era

Beginning —

مستامى و صدى از حد گدس ۱۱ کرد و سکت دای طام نماد مارا

The most prominent contributors are

Sa'dî (see Nos 91-113) pp 1-8

Khusrau (see Nos 125-131) pp 8-9, 26-28

Ahî (a Turkish Amîr who served under Garîb Mirzâ son of Abul Gâzî Sultân Husayn, and died A H 927 = A D 1520 see Rieu n, p 736 and Sprenger Oude Catalogue, pp 21 and 327), pp 10-15 110-115

Maulânâ Sayfî (probably Sayfî Bukhârî the author of the well-known work عروى سيعى see No 846 some of whose verses quoted in Taqî Auhadî vol 1, fol 315<sup>b</sup> are found here) pp 15-22

Âsafî (see Nos 219-220), pp 23-25 116-122

Hâfiz (see Nos 151-161), pp 29-37 and 172

Hasan (see Nos 132-133 pp 38-42

Kamâl (that is to say Kamâl of Khujand, Nos 163-164) pp 43-45

Salmân (see No 147), pp 46-48

Qâsım (see No 170), pp 49-53

Jâmî (see Nos 180-212), pp 54-83

Shâhî (see Nos 173-176), pp 84-90

Kâtibî (see No 171), pp 91-99

Ahlî (see No 231), pp 100-109

Riyâdî (that is to say Riyâdî of Samarkand who died, according to Taqî Kâshî A H 884 = A D 1479, see Sprenger Oude Catalogue, p 20, and Rieu m p 1074), pp 123-130

Banâ î (see Nos 215-216) pp 131-138

Suhaylî, also Suhayl (Amîr Nizâm-ud-Dîn Ahmad Suhaylî, Wazîr of Sultân Husayn Mirzâ, left, besides a Persian and a Turkish Diwân, a Maşnawî Laylâ wa Mujnûn and died A H 907 = A D 1501, see Ethe Bodl Lib Catalogue, No 981, Sprenger, Oude Catalogue pp 20 78 and 572, Rieu n p 756, etc ), pp 139-142

Amîr Muḥammad Sâlih (a native of Herat, was an Amîr attached to Sultân Husayn Mirzâ, see Riyâd-ush-Shu'arâ, fol 220<sup>a</sup>), pp 143-148

Hilâlî (see No 228), pp 149-166

Haydar (see No 234), pp 167-170 and 178

Nuwîdî (most probably Nuwîdî Nîshâpûrî, who flourished under Sultân Husayn Mirzâ, spent his last days in the service of the emperor Humâyûn, and died in Âgiah, A H 948 = A D 1541 Besides a Diwân consisting of four thousand

verses he is the author of *محرر اللالی* and *واردات عینہ* see Taqī Auliā vol II fol 759<sup>b</sup>) pp 179-182

Shauqī (perhaps identical with the Shauqī noted in Taqī Auliā vol I fol 365<sup>a</sup> where it is said that Shauqī who is mentioned in the *Majlis un Nafais* of Amir Ali Shīr was a good Persian and Turkish poet) pp 183-186

Sultan Husayn Mirza (see No 667) p 187

Bādi uz Zaman Mirza (eldest son of Sultan Husayn Mirza He reigned conjointly with his younger brother Muzaḥfar Husayn Mirza over *Khurasān* and died in A H 921 = A D 1515) pp 187-188

Other names are Muhammad Muḥsin Mirza p 188 Ibn i Husayn Mirza p 189 Farīdun Husayn Mirza p 189 Sultan Mīr sūd Mirza p 190 Baisungar Mirza p 190 Muhammad Husayn Mirza p 191 Muhammad Muḥsin Mirza pp 191-194 Garībī (that is to say Shāh Garīb Mirza see *Riḡad ush Shu'ara* fol 284) pp 195-201 Amir Ali Shīr the celebrated prime minister of Sultan Husayn Mirza He adopted the *Taḥallus* Nawāz and Fānī and died A H 906 = A D 1500) p 202

The above is followed by a *Hikayat* from Saḍī's *Bustan* beginning *من حکایت من* pp 202-206 a *Tarjūband* pp 207-209 and some *Qit'as* p 210

The following autograph note of prince Khurram p 2 in which he does not dot any letter has been partly cut off by the binder —

اللہ اکبر بادشاہ من اکبر بادشاہ سد حرہ بندہ حرم من جہانگیر بادشاہ \*  
الذی جہانگیر بادشاہ من اکبر بادشاہ سد حرہ بندہ حرم من جہانگیر بادشاہ \*

H Blochmann who transcribes the above note on the title page reads *حرہ بندہ* after *حرہ*. He has the following notes —

This beautiful Collection of Choice poems contains on the second leaf the signature of Prince Khurram (emperor Shah Jahan)

The signature resembles Shah Jahan's signature in *Journal As Socy Bengal* for 1870 pt I plate vii in every detail Prince Khurram was fourteen years old when he wrote this

[Sd] J H Blochmann  
1874

On the right hand margin Blochmann adds the following note —  
*Vide Proc As Bengal Novr 1874*

The signature J H Blochmann dated 1873 is also found on fol 1 It is followed by the following note in the donor's handwriting —

الحمد لله که داخل کتابخانه حضرتش - حرره حداد بخش اس موالوی  
 محمد بخش جان مرحوم - هفتم رجا ۱۲۹۶ هجری قمری صلعم \*

Foll 1<sup>b</sup> and 2<sup>a</sup> contain two beautifully illuminated stars bearing the following inscription

ای تو مجموعه خوبی ر کدام ، گویم \*

The seal of 'Inâyat Khân Shâh Jahânî, followed by the following note, is found at the bottom of fol 2<sup>a</sup>

تاریخ ۲۵ جمادی اول سنه ۲۱ عرص دیده شد \*

Written in exceedingly beautiful minute Nasta'liq on thick gold-sprinkled paper, with a sumptuously designed and beautifully illuminated double-page 'Unwân A Rubâ'i runs thus at the top and bottom of foll 1<sup>a</sup> and 2<sup>a</sup> (on each a hemistich)

ای یاد تو ، دفتر دنیا و حود نام تو کلد گنج دیوان و  
 تاحم د بود فاتحه و دو ترما حاتم هم کار تو نادا مه مود

Pages 31-32, 79 and 172 contain fine illustrations in the best Persian style

The MS is not dated, but its general appearance suggests that it was written in the latter half of the sixteenth or at the beginning of the seventeenth century

## No 1092.

fol 159 , size  $7 \times 3\frac{3}{4}$  ,  $4\frac{3}{4} \times 2$

An album of Persian prose and poetry, containing miscellaneous pieces in disorder, many folios being upside down The principal contents are

### I

A defective prose piece opening abruptly on fol 2<sup>a</sup> thus —

..... نا نعمه فادون حکم صغیر طایر وحی الح \*

### II

Another prose piece, beginning on fol 7<sup>a</sup> —

زهی ایرد بهمال و یگانه بی شده و منال که بر حس افتصای  
 حکم بالعه الح \*

III

Preface by Aqa Husayn K̲h̲wān sarī beginning on fol 8<sup>a</sup> —

دعای الله این چه گوهر گرامانه و احقر بلند نام اسب اله \*

IV

Verses by Sa'ib Adib Sabir K̲h̲allaq ul Ma'ani (i.e. Kamal Isfahani) etc fol 13<sup>a</sup>

V

A medical tract on the uses of چینی (chinaroot) قهوه (coffee) and سیگار (tobacco) by Nizam ud Din Ahmad Gilani نظام الدین احمد گیلانی written at the request of Nawwab K̲h̲an Zaman beginning on fol 20<sup>b</sup> —

سگری مندها مر صانعی را حل سانه و عظم برهانه که کائنات بنیاد  
الح \*

VI

Shah Tugra's letter to Mirza Bazmī fol 27 beginning —

دش ستر و کوه ستر ناع ستر و خانه ستر الح \*

Followed by some other letters

VII

A collection of moral anecdotes beginning on fol 31 —

حکایت سبع احوالکس بصری رحمه الله علیه حدیث فرموده اند که

دوری در فائده می رسد الح \*

VIII

Some prose pieces in praise of Nawwab Hakim Sahib etc beginning on fol 34<sup>b</sup>

IX

A collection of anecdotes beginning thus on fol 43<sup>a</sup> —

فلسف که اسناد امور دیکان ضروری که د علم احکام حکوم نگاشته جهان

بود الح \*

X

A dispute between Day and Night by Munir Hindi منیر هندی ee No 872 (fol 328 ) beginning on fol 44<sup>b</sup> —

بعد از شناس اندیدی که چهرة را از مریز مهر مر ابرو حنه الح

## XI

دیناچهٔ نقس بدیع عراقی Preface to the نقس بدیع of Gazâlî fol 46<sup>b</sup>,  
beginning

حمدیکه عددان گلشن دلم در گلزار العباس بهار داستان اله \*

## XII

روعهٔ که صایا در وقت مدح شراب نوشته on fol 47<sup>a</sup>, beginning  
ربان شکسته ترم از قام نمسی دالم که شرح آن بکدامی ربان کدم (sic)

## XIII

on fol 47<sup>b</sup> beginning  
ستیم لـ ، بداله ر حرف ، سراب تلیم کردم بدود تلیم فداعـ ، ر آب تلیم

## XIV

A collection of fables and pleasanties, fol. 50<sup>a</sup>

## XV.

Poems and verses, some of them Turkish, by Ja'fai Mirzâ Jalâl, Shâpûr, Sahâbî, Ta'jallî, Nazîrî, Sâ'ib, Fudûlî, 'Urfî, Tâlib Âmulî, Muhammad Qulî Salîm etc., together with some elegant prose writings, fol 54<sup>b</sup>

## XVI

دیناچه دیوان میر محمد مؤمنی ادائی اساء مررا حلالی طباطبائی Preface  
to Mîr Muhammad Mu'mîn Adâ'î's Dîwân by Mirzâ Jalâlâ Tabâtabâ'î,  
fol 92<sup>a</sup>, beginning

هرچند ار ما مستی تهی دسـ ، هوا پر سب اله \*

## XVII

دیناچه دیوان ملا منیر لاهوری اساء مررا حلالا Preface to Mullâ Munîr  
Lâhaurî's Dîwân by Mirzâ Jalâlâ, see No 872-(7) beginning on fol  
95<sup>a</sup> —

حهان آفریدی که رمیدن و زمان و مکن و مکان را بعدوان کن فکان

آفریددد اله \*

## XVIII

A collection of Arabic proverbs and moral sayings, fol 96<sup>a</sup>,  
beginning —

الناصر ده . . الکسن اله \*

XX

A collection of recipes fol 102<sup>b</sup>

XX

Aqa Husayn Khwansari's writing (here incomplete) on the occasion of Shah Safi's making a vow to give up drinking beginning on fol 109<sup>b</sup> —

ندرز حوسكرام فلم \*

XXI

In praise of Isfahan fol 111<sup>a</sup> beginning —

حكوم ار معلى معاهل و فرهنگ ابي صاحب حب دسان الح \*

XXII

The same piece of Aqa Husayn's writing as on fol 109<sup>b</sup> (Art XX) also incomplete

XXIII

Saḡī Namah by Ḥakīm Ata beginning on fol 115<sup>b</sup> — سائی نامه حکیم عطا

رہی نس د گاہ ای دور پاک سب و در در سجدہ ابدادہ پاک

XXIV

A fragment of a medical tract on the uses and properties of compound medicaments fol 122-130 parts of this tract are bound upside down

Written in beautiful hands by different scribes

Of the dates of transcription given in the MS the earliest is A H 1023

No 1093

fol 294 size 10×6½ 8½×5½

A large collection of selections from the poetical works of ancient and modern authors together with some prose pieces

The poetical selections contain Qasīdahs Maṣnawīs Ruba'īs Gazals and Fards and the prose consists of short historical anecdotes relating to saints Kings and other great men moral sayings letters etc

The MS begins thus —

در انس محبت جانانه سوحندم در انظار سائی و نماند سوحندم

The prominent contributions are Sâ'ib, Jâmî, Tâhîr, Kamâl Khujandî, 'Urfî, Sâm Mirzâ, Fîgânî, Khwâfû, Rukn-i Sâ'in, Tâlib Kalîm, Sahâbî, Hilâlî, Khayyâm, Banâ'î, Khâqânî, Firdausî, Shâh Nî'mat Ullâh Walî, Malîk Qummî, Zafar Khân, Shifâ'î, Sa'dî, Muhtasham, Faydî, Anwarî, Hâfiz, 'Attâr

It would appear from the colophon, dated Shihâljahânâbâd, 26th Jumâdâ I, 1079, that the collection was made by the scribe Mirzâ Muhammad himself

Written in ordinary Nasta'liq

The seals of the ex-kings of Oude are found at the beginning and end of the copy

### No. 1094.

fol 325, lines 33, size  $12\frac{1}{2} \times 6$ ,  $10\frac{1}{2} \times 3$

Another large collection of prose and poetical compositions by various authors, beginning with some Arabic prayers to be recited on the several days of the week, here ascribed to Abul Hasan Mûsâ bin Ja'far

ادعية الايام المروية عن ابي الحسن موسى ..... دعاء يوم  
الجمعة - بسم الله الرحمن الرحيم - مرحباً بخلق الله الجديد و كما من  
كاتبين ساعدين الحق \*

Other important pieces are

#### I

Zuhûrî's prefaces, viz

- (1) دیباچه نوس طهوری (see No 284 III), fol 11<sup>b</sup>
- (2) دیباچه حوا حلیل (see No 284—I), fol 13<sup>a</sup>
- (3) دیباچه گلزار ابراهیم (see No 284 II), fol 17<sup>a</sup>

#### II

Masnawîs and poems by Wâlihî (fol 20<sup>a</sup>) and Salîm Astarâbâdî (fol 22<sup>a</sup>), a poetical description of female beauty (fol 23<sup>a</sup>)

#### III

دیباچه بیاض ساء عباس ار آفا - میں      Preface to the *Bayâ't* of Shâh  
'Abbâs by Âqâ Husayn, fol 25<sup>b</sup>

## IV

ارمساب رضى From the prose writings of Mirza Radi Mustaufi in praise of Isfahan fol 26<sup>b</sup> beginning —

حمى حمى ناحى سكه و سانس كه حصر و معاش الح

In the conclusion Radi says that he completed the writing on 12 Rabi I A H 1099 = A D 1649 (This is dated 24 Jumada II A H 1091)

## V

الهامة ملا طعرا مسهدى (see No 333—III) fol 33<sup>b</sup> (Also dated A H 1091)

## VI

Husn wa Dil A romantic tale by Mirza Radi Mustaufi beginning on fol 41 —

اى نام هماووب طعراحه و مانيها  
انوار ادياب حلال  
لانراى الح \*

## VII

Bag wa Bahar by Aqa Zahira نعرسى beginning on fol 85<sup>b</sup> —

سديم سادات شرگونه سانس و مذاكه ارهولى روح برور سنان الح \*

## VIII

A poetical description of female beauty by Mirza Da ud (on the margin) beginning —

عزبان در سنان مه ابرقفل الح \*

## IX

Qabus Namah also called Mauizat Namah (see Rieu II p 769<sup>b</sup>) A book of admonitions written by Amir Nasr ul Ma ali Kaila us bin Iskandar bin Qabus Washamgir (of the Ziyarid dynasty) امير نصر المعالى كنگاوس بن اسکندر بن قابوس و سمنگر for his son Gilan Shah For printed editions see Edwards pp 318—319 beginning on fol 90<sup>a</sup> —

الحمد لله رب العالمين اما بعد حمى گوند جمع كنده اى  
كلمات امد نصر عصر المعالى كنگاوس بن اسکندر بن قابوس و ؟  
مولانى امير المومنين با فرورد حونس گدائ شاه دادكه لى دسر مى  
پد سدم الح \*

In the conclusion, fol 133<sup>b</sup>, the author says that he began to write this book at the age of sixty-three, in A H 475 = A D 1082, dividing it into forty-four *Bâb*, enumerated at the beginning as follows

- |                           |   |
|---------------------------|---|
| (1) fol 90 <sup>b</sup>   | باب اول در شناختن انبوه تعالی           |
| (2) fol 91 <sup>a</sup>   | باب دوم در آفریدن بنده و ران            |
| (3) fol 91 <sup>b</sup>   | باب سوم در سراس دانستن خداوندان نعمت    |
| (4) fol 92 <sup>a</sup>   | باب چهارم در افروبی طاعت از راه توانائی |
| (5) fol 92 <sup>b</sup>   | باب پنجم در شناختن حق پدر و مادر        |
| (6) fol 93 <sup>a</sup>   | باب ششم در افروبی گمراه افروبی هنر      |
| (7) fol 93 <sup>b</sup>   | باب هفتم در سخن گفتن از بیک و بد        |
| (8) fol 97 <sup>a</sup>   | باب هشتم در بندهای بوسیروان عادل        |
| (9) fol 97 <sup>b</sup>   | باب نهم در بیری و حوائی                 |
| (10) fol 99 <sup>a</sup>  | باب دهم در برتیب طعام خوردن             |
| (11) fol 99 <sup>b</sup>  | باب یازدهم در ترتیب شراب خوردن          |
| (12) fol 100 <sup>a</sup> | باب دوازدهم در معمال شدن و عیس و زردن   |
| (13) fol 101 <sup>a</sup> | باب سیزدهم در بود و سطرینج ناختن        |
| (14) fol 101 <sup>b</sup> | باب چهاردهم در صبح و شام خوردن          |
| (15) fol 102 <sup>a</sup> | باب پانزدهم در آهنگ کردن                |
| (16) fol 102 <sup>b</sup> | باب شانزدهم در گرماده رفتن              |
| (17) fol 103 <sup>a</sup> | باب هجدهم در سخن و آسودن                |
| (18) fol 103 <sup>b</sup> | باب نوزدهم در سگار کردن                 |
| (19) fol 104 <sup>a</sup> | باب بیستم در چوگان ران                  |
| (20) fol 104 <sup>b</sup> | باب بیست و یکم در کارزار کردن           |
| (21) fol 105 <sup>a</sup> | باب بیست و دویم در آهنگ کردن مال        |
| (22) fol 105 <sup>b</sup> | باب بیست و سوم در نگاه داشتن امامت      |
| (23) fol 106 <sup>a</sup> | باب بیست و چهارم در برده خریدن          |
| (24) fol 106 <sup>b</sup> | باب بیست و پنجم در صنایع و خانه خریدن   |
| (25) fol 107 <sup>a</sup> | باب بیست و ششم در اسب خریدن             |
| (26) fol 107 <sup>b</sup> | باب بیست و هفتم در ران حواسن            |
| (27) fol 108 <sup>a</sup> | باب بیست و هشتم در شناختن حق فرزند      |
| (28) fol 108 <sup>b</sup> | باب بیست و نهم در دوست گردن             |
| (29) fol 111 <sup>a</sup> | باب بیست و دهم در اندیشه کردن از دین    |

(30) fol 113	باب سی ام در عقرو عقوب
(31) fol 114 <sup>a</sup>	باب سی و یکم در طلب علم دین و مفا
(32) fol 116 <sup>a</sup>	باب سی و دوم در بارزگانی کردن
(33) fol 118 <sup>a</sup>	باب سی و سیم در طلب علم طب
(34) fol 120	باب سی و چهارم در علم نجوم و هندسه
(35) fol 120 <sup>b</sup>	باب سی و پنجم در رسم ساعری
(36) fol 121 <sup>a</sup>	باب سی و ششم در رسم مطربی
(37) fol 122	باب سی و هفتم در خدمت نادسا
(38) fol 122 <sup>b</sup>	باب سی و هشتم در بندگی نادسا
(39) fol 123 <sup>b</sup>	باب سی و نهم در دبیری و سراط آن
(40) fol 125	باب چهل در سراط وزارت
(41) fol 126 <sup>b</sup>	باب چهل و یکم در سده سالاری
(42) fol 127	باب چهل و دوم در نادسانی
(43) fol 129	باب چهل و سوم در دهقانی کردن
(44) fol 129 <sup>b</sup>	باب چهل و چهارم در خوانبردی

X

معراج الحمال *Mi raj ul Khayal* an erotic poem by Mulla Ali Rida who adopted the *takhallus* Tajalli beginning on fol 140<sup>a</sup> —

در سرم دیگر همای عس در آغ \*

Mulla Ali Rida Tajalli a native of Ardaqan in Yazd came to India during the reign of Shah Jahan but spent his last days under Shah Abbas II and Sulayman and died A H 1088 = A D 1677 See Rieu II p 738

XI

Gazals by Sa'ib Safi Quli Beg Sami Saydi Muhtashim Najat Wahshi etc foll 147-188

XII

Masnavis by Walihi and others foll 194 -227<sup>b</sup>

XIII

Rubais arranged alphabetically foll 228<sup>a</sup>-313<sup>b</sup>

## XIV.

Selections from the *Diwân* of Salîm Qulî Tîhrânî (see No 311), beginning on fol 314<sup>a</sup>, with Zulâlî's *Masnawî* *مثنوی و ایاز* (see No 282) in the centre column

## XV

‘ *سحر حلال* *Sihr-i Halâl* by Ahlî *Shîrâzî* (see No 231), fol 315<sup>b</sup>, in the centre column

## XVI

Âqâ Husayn *Khwânsârî*'s writing on the occasion of *Shâh Safi*'s giving up drinking See No 1092-(20), fol 320<sup>b</sup>

## XVII

A form of *Kâbîn Nâmah*, or Marriage-bond, beginning on fol 323<sup>a</sup>

ربانترین عروسی که مساطه گان تماشا گاه وصاله ، الخ \*

Written in various beautiful hands by different scribes

A note on a fly-leaf at the beginning says that this *Bayâd* was transcribed at Isfahân, A H 1092, during the reign of the Safawî Sayyids

## No. 1095.

fol 231 size  $7\frac{1}{4} \times 4\frac{1}{2}$ ,  $5\frac{1}{2} \times 3\frac{1}{4}$

Selections from the *Diwâns* of the following poets

- (1) Farîd-ud-Dîn ‘Attâr (see Nos 46-52), beginning on fol 1<sup>b</sup>

سبحان - القی که صفتش ر کبریا الخ \*

- (2) Hasan Dihlawî (see Nos 132-133), beginning on fol 41<sup>b</sup>

ای عمره حور و رب تاراج ده حادیا الخ \*

- (3) Kâtibî (see No 171), beginning on fol 65<sup>a</sup>

ای گل آدم بخمر خان مخمر ساحتہ الخ \*

- (4) Âsafî (see Nos 219-220), beginning on fol 100<sup>a</sup>

سار آباد حدایا دل و برانی را الخ \*

- (5) Fîgânî (see Nos 217-218) beginning on fol 123<sup>b</sup>

ای سر نامه نام تو عمل گره کسایرا الخ \*

- (6) Ahlī (see No 231) beginning on fol 131<sup>b</sup> —

دو ~ م فرس ان مندر که ساری جلوه گاه اندکا الحج \*

The selection from Ahlī's *Diwan* ends with a colophon dated A H 1009

- (7) Jahān beginning on fol 151 —

ای ز امر کی نکات گسته بددا کانداز

دات سخن برا ترک صفت عس حجاب

- (8) *Khayālī* that is to say Maulana *Khayālī* of Bukhara who died during the reign of Ulug Beg (*d* A H 853 = A D 1449) see Rieu II p 639 beginning on fol 161<sup>a</sup> —

ای زده کوس سبقتی بر انوار قدم

هر دو عالم بر صفت هستی دات علم

- (9) *Talīb* In a subscription at the end of the selection the poet is called طالب سمرای *Talīb i Shirazī*. In a poem on fol 167 the poet praises Shiraz and the then reigning king Shāh Abd Ullah. Beginning on fol 166<sup>b</sup> —

دلا دعالم علوی حورا نمی گدزی

دزین سراحه سعلی چه راه می ستری

- (10) *Arifī* (see No 172) beginning on fol 169<sup>a</sup> —

دل زبون سد دگر چه خواهد سد

همه خون شد دگر چه خواهد سد

- (11) *Salman* (see No 147) beginning on fol 173<sup>a</sup> —

هم دل که در هوای حمائس کمال نامت الحج \*

The colophon is dated A H 1010

- (12) *Abī* (*d* A H 927 = A D 1520 see Rieu II p 736) beginning on fol 200 —

ای صد حکایت از گل می بو لاله را

مادد عزال جسم دو جسم عزاله را

- (13) *Humayūn* (see No 214) beginning on fol 208<sup>b</sup> —

بی بوحانی که سود خاک دل خاک اندکا الحج \*

- (14) Khwâjah 'Ismat (of Bukhârâ, died A H 829 = A D 1425 ; see Rieu II, p 716), beginning on fol 118<sup>b</sup> -

ای ر عشق آواره در کون و مکان اداخته  
آوردده حسن و آتس در همان اداخته

Written diagonally in fair Nasta'liq

Several seals and 'Ard-didahs of the reigns of Shâh Jahân and 'Âlamgîr are found at the beginning and end of the copy

Not dated, apparently 17th century

### No. 1096.

fol 329, lines 14, size  $10\frac{1}{2} \times 6\frac{1}{2}$ ,  $6\frac{1}{2} \times 3\frac{1}{2}$

A very valuable and interesting album containing 4,578 Rubâ'is by 461 poets of ancient and modern times, arranged in alphabetical order

Beginning

ای حال دور و نار سکرا سکرا وی رارق مور و مار سکرا سکرا  
در هر نفسی نعمت الوان ترا سکرا سکرا را هزار سکرا سکرا را

The names of the contributors are written in red on the margins

A beautiful and carefully written copy Clear and bold Nasta'liq Gold and coloured-ruled borders and an illuminated headpiece The paper is of an excellent quality, with a slight ivory gloss, and of a high cream colour

An index of the names of the authors of the Rubâ'is occupies four folios at the beginning

Not dated, 17th century

### No. 1097.

fol 126, lines 10, size  $8\frac{1}{2} \times 4\frac{3}{4}$ ,  $6 \times 3$ .

An album of Persian poetry, containing a collection of Gazals and Rubâ'is, preceded by the story of Plato's invitation to Alexander and the philosophers of that time, beginning thus

مقدمه : کردن افلاطون اسکندر دوالعربین و حکماء آن زمان را - آورده اند  
که روزی اسکندر دملزمه : افلاطون حکم آمد الح \*

The prominent poets from whose Diwans the collection is made are —

Humayun fol 8 Haydar fol 10 Asafī fol 12<sup>b</sup> Lisanī fol 13<sup>b</sup> Muhtashim fol 14<sup>b</sup> Nisari Tunī fol 33<sup>b</sup> Gazalī fol 34<sup>b</sup> Shihabī Kırmanī fol 42 Qasim fol 43<sup>a</sup> Salman fol 52<sup>b</sup> Sharif fol 55 Shahidī fol 56 Sharaf fol 59 Mudamī fol 63<sup>a</sup>

Ruba'is by Amīr Sayyid Muhammad Harawī fol 66<sup>a</sup> Shaykh Zadah Lahijī fol 73<sup>b</sup> Auhadī fol 75 Attar fol 74<sup>a</sup> Gıyāsī Mashhadī fol 79

Gazals by Salman fol 80<sup>a</sup> Ahlī fol 76

Maṣnavīs by Maulana Abd Ullab in admonition of his son beginning on fol 87 —

ای سدر جمال ا م م دو نکه حد گودم سنو

Jamī fol 89 beginning —

حاکس مری نادلی د الح

Khusrau fol 89<sup>b</sup> beginning —

سندستم که محمود حواں محب

The Maṣnavīs are followed by Gazals of Khusrau Sa dī Haydar Humayun Sharif Asafī Lisanī and some others

Written in beautiful Nasta'liq with floral designs throughout

Not dated 17th century

## No 1008

foli 625 lines 25 size 10 × 5½ 8 × 3½

A very interesting and beautifully illuminated copy of a Persian anthology containing a large collection of choice compositions in prose and verse by various authors and poets

The contents given at the beginning are as follows —

### Prose

#### I

دستگاه بیانی Preface to the entire work by an anonymous author beginning on fol 1<sup>b</sup> —

ای ناد مجموعه را تمام سخن  
ای کلام را بود حواں گلش

افروخته از بیاض او عارض حود  
دل سوخته از سواد او مسک حتن

## II

Preface to *Bayâd* by Nasirâ-i Hamadânî (a contemporary of Taqî Auhadî, was well versed in *Inshâ* and poetry. He left a *Divân* of one thousand and one verses, and died, according to *Majma'-un-Nafâ'is* vol II, fol 488<sup>b</sup>, in A H 1002 = A D 1593 but according to Rieu p 1173, in A H 1015 = A D 1606. See also *Riyâd-ush-Shu'arâ* fol 118, *Makhzan-ul-Garâ'ib*, vol II p 920), beginning on fol 2<sup>a</sup>

بسم الله المعمور سداس المی را ازان پایه بر ترانس ، الح \*

## III

Preface to *Bayâd* by Mirzî Mu'izz Mûsawî Khân (for his life see No 355) beginning on fol 2<sup>a</sup>

سبحان الله شوچند دیده فلم را از مکتله دیوات سرمه سلطانی

## IV

میکسم الح \*

Preface to the *Bayâd* of Shâh 'Abbâs by Âqâ Husayn Khwânsarî (the son of Âqâ Jamâl Khwânsarî and father of Âqâ Jamâl Sâni, flourished during the time of Shâh 'Abbâs II who reigned A H 1052-1077 = A D 1642-1667. See *Riyâd-ush-Shu'arâ* fol 110<sup>a</sup>, *Makhzan-ul-Garâ'ib*, vol I p 205); beginning on fol 3<sup>a</sup>

تعالی الله رهی پایه بلند سخن و رتبه ارجمند گفتار الح \*

## V.

Preface to the *Muraqqa'* of Zib-un-Nisâ Begam by Râshid (with his original name Mullâ Ridâ'î, who flourished in Aurangzib's time), beginning on fol 5<sup>b</sup>

حادثه راه رضای کریم بسم الله الرحمن الرحیم

## VI

Preface to the *Bayâd* of Muhammad Kâzım Munshî (the author of *عالمگیر نامه*, see No 570) beginning

ای پایه ادراک ، تور اقام بسب الح

VII

Preface to *Sirr ul Alamīn* of Abd ul Latīf *Khan* (by Muhammad Sa'id Urdubīdī) beginning on fol 10 —

اسیر رحمة کلام حیر احسام ارب کمال حمد مددعی الخ \*

VIII

Preface to *Khan Jahan s Bayad* by *Khwajah Ali Albar* (written in A H 1103 = A D 1691) beginning —

حمد صانعی ا که معجزات الهی بک افلاک الخ \*

IX

Preface to the *Diwān* of Zafar *Khan* (see No 330) beginning on fol 11<sup>a</sup> —

نادر حوس العنان فلم الخ

X

Miscellaneous letters and refined prose writings some of them headed by the name of the author as follows —

Mulla Raunaq's letter demanding a horse در طلب مرکب fol 14<sup>a</sup>

Letter by Aqa Qasim بدرستی fol 1b

Letter by Mulla Raunaq Hamadani fol 1b

Letter by Hummat *Khan* fol 14<sup>b</sup>

Letter by Qhandar Bhan Munshi fol 1b

XI

Muza Kamran's letter to Kamran Beg fol 14<sup>b</sup>

XII

Haji Baba's satire of Peshawar fol 15<sup>b</sup>

XIII

Letters and writings of Abd ul Latīf *Khan* —

Relating to bow fol 16 demanding spectacles fol 16<sup>b</sup> in praise of the sword fol 17 in praise of the horse fol 17<sup>b</sup> letter for Mukhlis *Khan* asking for the book ابواب الجنان fol 18 relating to the bow fol 18<sup>b</sup> in praise of the grape fol 1b satire on Hindustan fol 19 satire on a night rain at

Bijâpûr, fol 1b, satire on contemporaries, fol 19b letter written to the *Khatîb* of Basrah, fol 20a satire on Hindûstân, fol 1b, in praise of horse and paper, fol 20b in praise of indigo, fol 1b, asking for *ماص* (coagulated milk), fol 1b, satire on Hindûstân, fol 21a, letter addressed to Âqâ Husayn Khwânsârî, fol 21b

## XIV

Zuhûî's prefaces to گلزار ابراهیم (see No 284-II), fol 22b to بورس (see No 284-III), fol 25a, and to حوال حلیل (see No 284-I) fol 27a

## XV

Letter of Shafi'â Shikastah Nawîs, مکتوب سعیدای سکه تہ بورس fol 32b

## XVI

Letters of Khwâjah Ali Akbar on riddles and in praise of Kashmîr followed by several others on different subjects, fol 34a, on rhetorical flourishes, figures of speech and plays on words, etc, etc fol 41b Some of these letters on 'good advices' are headed *الموعظة*, others are addressed to

Kasim Ullah Khân Bakhshî of Lâhaur Muzâ Khwâjagî, Iftakhâr Khân son of Mukhtâr Khân, Mir Abul Fath, Diwân of Kashmîr, Mîr 'Aftâb, Mirzâ 'Azîm Shukr-Ullah Khân, Sayyid 'Abd Ullah, Mir Muhammad Muîâd chronicler of Lâhaur, 'Abd-ul-Rahîm Khân, Ja'fai Malik Zamîndâr Mir 'Ibâd Ullah Munshî, Muzâ Muhammad 'Alî Mir Bahr (admiral) of the Naibadah, Muzâ 'Abd-ul-Rahîm, Mirzâ Kâzîm, Diwân of Lâhaur, Mirzâ Lutf Ullah, Mir Abul Ma'âlî, Mukarram Khân; Shâkir Khân, Mîr Fakhrîâ, Sayyid Ahmad Khân Diwân of Lâhaur, Mirzâ Ja'fai Muzâ Khurram Beg Sayyid Khwâjah, Muhammad Bâqir, Malik Hâdî, Mir Abul Ma'âlî, Farukh Beg, Khwâjah Muhammad Siddiq, Salâbat Khân, Hâjî Qâsim Halabî, Sayyid Mîrak, Muhammad Shafi', Muhammad Ridâ, Muzâ Abû Turâb, Mirzâ 'Alî Naqî, Râjah Râjûr, Mirzâ Muhammad Nasîr, Muhibb 'Alî Beg Mir Abul Qâsim, Jân Nîsâr Khân, Mirzâ 'Ibâd Ullah, Nawwâb Fâdîl Khân, Diyânât Khân Mirzâ 'Azîz Ullah, and Muzâ Dîldâr Beg

## XVII

Letters of Jâmî (see No 180-xviii) fol 66b, beginning —

بعد از انسانی صحایه ، ندا (الح)

XVIII

Letters of Aman Ullah Husaynī with the *takhalluṣ* Gulshamī on fol 73<sup>b</sup> beginning —

حمد وافر حداد را که ناموف فوق طایفه بی بها امج \*

For further particulars and the author see No 1396

XIX

Prose pieces by Nasir al Hamadani fol 77<sup>b</sup> beginning with a preface —

کار نامه نگار حمد منددع صورت افرین نه انگونه دلنسی است الح \*

The preface is followed by several letters addressed to the following — a relative (not named) Mir Muḥsin Wazīr of Isfahan a friend (not named) Muzaffar Husayn Kāshī Danishmand Khan Preface to Bayāḍ fol 81<sup>b</sup> Preface to Anwar al Diwan fol 82

XX

Writings of Sa'ib fol 83<sup>b</sup> beginning —

ناعم و طول سرخ نماد داده ام بر رفته نوع ما مندوان بوسه

Sa'ib's prose writings collected here consist of letters addressed to the Wazīr of Isfahan Inayat Khan bin Zafar Khan and to some friends who are not mentioned by name A piece in praise of tobacco is also found on fol 85<sup>b</sup>

XXI

Writings of Mulla Tuḡra fol 87<sup>b</sup> consisting of some letters and the following pieces —

نقصات (4) and مساببات (3) بحلیات (2) بعدا للندادر (1) (See No 333)

XXII

Writings of Mirza Jalāl Tabataba'i fol 101<sup>b</sup> beginning with the preface to Zuhur al Sami' namah

Letter to Muḥammad Beg Beglur fol 104<sup>b</sup>

On the solitary life fol 105<sup>b</sup>

Letter to Shayda fol 107

Letter to Talib Kalim fol 108<sup>b</sup>

Preface to the Diwan of Hajī Muḥammad Jan Qudsī fol 110

Preface to the Diwan of Talib Kalim fol 111<sup>b</sup>

Preface to the Diwan of Muḥammad Muḥsin Adā'i fol 113<sup>b</sup>

Preface to the *Dîwân* of Mullâ Munî Lâhaurî fol 114<sup>b</sup>

Preface to Hâjî Muhammad Jân Qudsî's *Masnawî* in praise of Kashmîr, fol 116<sup>b</sup>

## XXIII

رفعات عبر منقوطة Two letters by Muhammad Salim written in words in which there are no letters with diacritical points, fol 120<sup>b</sup>-121<sup>a</sup>

## XXIV

رفعات که صدعت نقطه بالا و پاینی دارد و رفعة که با هم و بدر توان خواند Two letters, one of which consists of words the letters of which have diacritical points above, and another in words of letters which have diacritical marks below (fol 121<sup>a</sup>), followed by a letter that can be read both as verse and prose, fol 121<sup>a</sup>

## XXV

‘Îd greetings مبارکباد عید برای ساء عالمگیر ار فادلخان و فاضلخان و عدد الواسع ings sent to ‘Ālamgîr by Qâbil Khân Fâdîl Khân and ‘Abd-ul-Wâsî’, fol 121<sup>b</sup>

## XXVI

Inscription at Deoharah at Akbarâbâd by Shaykh Abul Fadl, fol 121<sup>b</sup>, beginning —

العی بجز خانه که می نگرم رویای تو و در رنایی که می شنوم

## XXVII

گویای تو الح \*

Letter by Nayan Singh Munshî, fol 122<sup>a</sup>

## XXVIII

Raushan Damîr Munshî's انشاء روشن ضمیر در مناظره چشم و زبان 'Dispute between the Eyes and the Tongue,' fol 122<sup>a</sup>

## XXIX

Sa'd Ullah Khân's رفعة سعد الله خان به صاحب عدد الکریم سرهنندی letter to Shaykh 'Abd-ul-Karîm Suhmîdî, fol 124<sup>a</sup>.

## XXX

Dastûr-ul-'Amal by Shaykh Abul Fadl, دستور العمل ابوالفضل fol 124<sup>b</sup>, beginning

این دستورالاداب الهی و دستور العمل کار آگاهی از مدد عطا

و معدن راه شاهدساهی صدور یافته الح \*

- Akbar's *Farman* prohibiting the giving of alms fol 127  
 A letter from Akbar to *Shah Abbas* fol 128

## XXVI

- مکتوبات میرزا فاضل Letters of *Mirza Fasih* fol 130<sup>b</sup>  
 The persons to whom the letters are addressed are —  
*Nawwab Asaf Khan* fol 130<sup>b</sup>  
*Khwajah Hasan Bukhari* fol 131  
*Mulla Afsah Qummi* fol 131<sup>b</sup>  
 Friends (not named) fol 131  
 A *Savvid* fol 132<sup>b</sup>  
*Shah Nazim* fol 133<sup>a</sup>  
 An eminent scholar (not named) fol 133  
 Another friend (not named) fol 134

## XXVII

- سفر النساء مسمی به جواهر العجائب *Shir un Nisa* otherwise called  
*Jawahir ul Ajaib* A *Tadhkirah* of poetesses by *Fakhr* who calls  
 himself here *Fakhr ibn Amir ul Harawi* بحرئى ابن امیر الحرزى  
 Beginning fol 139<sup>b</sup> —

حود ا حور حود دمر و عابد د م الم \*

- For the author and his other work صنایع الحسن see No 848—I  
 He also left a Persian anthology entitled بحنة الحبب (see No 1101)  
 The work is noticed in *Ethe Bodl Lib Cat* No 362 see also  
*Sprenger Oude Catalogue* pp 9-11 Lithographed Lucknow 1873

## XXVIII

- آقا حسن خوانساری در نوبت سرب شاه صفی نانی *Aqa Husayn's*  
*Khwansari* writing on the occasion of *Shah Safi's* making vows to  
 give up drinking see No 1092—(20) beginning on fol 144

د و حوس احترام فلم الم

## XXIX

- رساله قوانین *Risalah i Qawanin* A treatise in the form of an  
 epistle by *Mu in uz Zamji ul Asfizari* معین الرمعی الاسفزاری  
 beginning on fol 149<sup>b</sup> —

حوس دم اره ؟ ربی بر حور حد الهی دنگ لی دسر

- After praising God and the Prophet the author tells us that in  
 his early youth he left home in search of knowledge and came to

Herat in A H 873 = A D 1468 He then eulogises the reigning sovereign Sultân Husayn, and dwells on the praise and distinction of Herat as the residence of Maulânâ Jâmî The epistle ends with a mention of the author's visit to Khhwâjah Majd-ud-Dîn Muhammad

The author is well known for his valuable history of Herat, entitled *روصاف العباد می اوصاف مدینه الہرات*, see Rieu 1, p 206

## XXXV

دباجہٴ بنام ارباطم ہروی Preface to *Bayâd* by Nâzım Harawî, fol 153<sup>b</sup>

## XXXVI

Khân Khânân's letter to Mullâ Nazîrî Nîshâpurî, fol 154<sup>a</sup>

## XXXVII

'Urfî's letter to the same Nazîrî, fol 1<sup>b</sup>

## XXXVIII

Mîr Bâqır Dâmâd's letter to Darwîsh Fakhrâ and the latter's reply, fol 154<sup>b</sup>

## XXXIX

Mullâ Bihîshî's letter to Mîr Ilâhî, fol 1<sup>b</sup>

## XL

Qâdî Nûr Ullah's letter to Abul Fadl, when the latter was on a hunting excursion, fol 155<sup>a</sup>

## XLI

Writing of Mullâ Muhammad Yûsuf, fol 155<sup>b</sup>

## XLII

Mullâ Bihîshî's letter to Zafar Khân fol 156<sup>b</sup>

## XLIII

Darwîsh Fakhrâ's letter to Mîrzâ 'Inâyat Ullah, fol 157<sup>a</sup>.

## XLIV

Writing of Bâbâ Tâhîr Kâmil in praise of Shukastah hand-writing, fol 1<sup>b</sup>

## XLV

Two letters by Shâh Murîdâ to Nawwâb Mukhtâr Khân, fol 157<sup>b</sup>

XLVI

Shaykh Muhsin's letter to Mulla Shah fol 158

XLVII

Shaykh Muhsin Fani's letter to Nawwab Islam Khan fol 158<sup>b</sup>

XLVIII

Shaykh Muhsin Fani's letter to Mirak Shaykh fol 159<sup>a</sup>

XLIX

Three letters by Shah Jaban to Mulla Shah foll 159<sup>b</sup>-160<sup>a</sup>

L

Baba Tahir Kamil's letter to Nawwab Kamgar Khan fol 110<sup>a</sup>

LI

Baba Tahir's praise of the *Mistar* مستر (parallel threads strained on a piece of paste board used by scribes for ruling lines) prepared for transcription of the Quran in A H 1074 = A D 1663 composed at the request of Hakim Haydar fol 160<sup>a</sup>

LII

نuskhaḥ 1 Mu'amma A treatise on riddles by an anonymous author beginning on fol 161<sup>b</sup> —

این مختصر است ۱ امر مقدمه و قواعدی حد که معتبر است الح \*

LIII

معجم الصنائع Majma' us Sana' A treatise on poetical figures by Nizam ud Din Ahmad bin Muhammad Salih us Siddiqi ul Husayni نظام الدین احمد بن محمد صالح الصدیقی الحمدی beginning on fol 166<sup>b</sup> —

الحمد لله الذي انعم علينا وهدانا الى الاسلام الح

(See No 850)

LIV

دقائق الشعر Daqa'iq ush Shīr A treatise on poetical figures by Ali bin Muhammad better known as Taj ul Hallawī علی بن محمد الحلاوی beginning on fol 205<sup>b</sup> —

سکرچمیل رب حلیل ۱ که حلال صغایات اوسب الح \*

The author, who does not mention his name, says in the preface that as the حدائق السحر of Rashid Watwât and other works on the subject had become obsolete in his time, and as people did not take much interest in re-reading the same old books, he wrote the present work, introducing in it new ideas, and making choice selections from the works of eminent poets

## LV

Haqâ'iq-ul-Hadâ'iq ~ قائق الحدائق Another treatise on tropes in Persian poetry, this one by Sharaf bin Muhammad bin Hasan ur-Râmî ~ سراف بن محمد بن حسن الرامی, beginning on fol 235<sup>b</sup> —

بعد از حمد و صلوات بعد چندین گوید اول السعرا شروع بن  
محمد بن حسن الرامی احسن الله عوافده الخ \*

In the preface the author says that he wrote this commentary on the حدائق السحر of Rashid ud-Din Watwât by order of his royal patron ibn Hasan Shâh Uways بن شاه اویسی, that is to say, Uways bin Hasan Buzurg of the Îlkânî dynasty, who reigned from A H 757-777 = A D 1356-1374. It is divided into two *Qism*, the first containing specimens from the works of ancient poets, and the second (fol 249<sup>b</sup>) from those of later poets. See Hâj Khal, vol III, p 21, where the date of completion of the work is given as A H 878 = A D 1473. This is doubtful. For an account of the author see No 891, see also Rieu II, p 814. For other copies of the work see Krafft, No 68, Ethé, Bodl Lib Cat No 1340, Rieu, Suppl't No 421-V, etc

## LVI

Anîs-ul-'Ushshâq ~ انیس العساق A treatise on poetical description of female beauty by the same Sharaf bin Muhammad bin Hasan ur-Râmî. See No 891. Beginning on fol 254<sup>b</sup>

حمد و مدای حالعی را علی ، کلمته الخ \*

## LVII

Majma'-ul-Kamâl wa'l Afdâl ~ معجم الکمال والافصال A treatise containing moral, religious and spiritual instruction, without the author's name, beginning on fol 269<sup>b</sup> —

الحمد لله الذي نور مصابيح العلوق بانوار حكمته و زين ساتين  
الازواج باظهار نعمته \*

LVIII

Risalah 1 Istilah 1 Sufiyah A short tract on Sufic terminology explaining the meanings of سرات - حرات - پیرنگان etc etc without the author's name beginning on fol 275<sup>b</sup> —

بدان ارسدک الله که حدید کلماتیکه د اصطلاحات صوفیه واقع است  
د بی صفحه مسرّح ساحده الحج \*

LIX

An explanation of the word بی used in Jalal ud Din Rumi's Masnawī beginning on fol 275<sup>b</sup> —

سی حرانی و ما حر بی نه انم  
است بعضی مندر و بعضی منطو الحج \*

LX

Muntakhab 1 Silk us Suluk Extract from the Sufic work سلک السلوک of Diva ud Din Nakhsjahi beginning on fol 276<sup>b</sup> —

نداند دانست که یکی از اصطلاحات ابن عام لسل حل است الحج \*

The author has been mentioned in connection with his popular work طوطی نامه (see No 728)

LXI

A mystical tract ascribed in the heading to Mulla Shah ملا شاه (see No 326) beginning on fol 279<sup>b</sup> —

وحدت امد امدش نامحل است دم ودمس نگار کفر حائل  
الح \*

LXII

Lawahh by Jamī (see No 181—X) beginning on fol 281<sup>b</sup> —

ف بعدا للمکمل و التسمی لا احصى دوا سلک کشف الحج \*

LXIII

Mir at ul Muhaqqiqin A treatise on mystico theological doctrines treating of the knowledge of God derived from self knowledge divided into seven Bab See No 1306 Beginning on fol 291<sup>b</sup>

حمد نحمد بدای نحمد حصرب سوالکالی را که انار ودرپ او د  
عالم اقل الحج

## LXIV

Tuhfat-ul-Ahbâb A treatise on physiognomy by Muhammad Hakîm Hâjî Muhammad حاکیم حاجی محمد, beginning on fol 300<sup>b</sup>

«باس نقباس خداوندی را و نمثل و ماننددیرا اله \*

The author frequently refers to رساله ایله الهی

The tract is followed by an extract from a work on احلاق, beginning thus on fol 307<sup>b</sup>

ناید که سخن سسار نگوید چه سسار گفتی سسانه حقه ، دماع اله \*

## LXV

Ahwâl-i Hadrât A tract containing short biographical notices of the Prophet and the twelve Imâms, written in A H 803 = A D 1400, by an anonymous author, beginning on fol 308<sup>b</sup> —

صلوة ، حمد بیحد و بدون شکر بیعدد در لغت اله صرب معدودیس اله \*

## LXVI

An ingenious or witty prescription for persons suffering from love, beginning thus on fol 313<sup>b</sup> —

معجونی که حکمای تجربه کار و اطلالی امتحان دبار بیماران مسوس  
و مهجوری و مستگان فراق و رنجوری را مداومه ، آن تاکید و ترعه ،  
فرموده اند \*

روی و معالجه ، رکوته اسه ، این نسخه از علاج مسسکا نوشته اند \*

## LXVII

Extracts from the well-known medical work کفایه معالجه of Muhammad Mansûr bin Muhammad bin Ahmad (see No 970), beginning on fol 314<sup>b</sup>

وصل اول در تدبیر حلی و مولود - ندانکه هرگاه که علامات آستنی  
ظاهر شود اله \*

## LXVIII

Prose writings of Ni'mat Khân 'Âlî (see No 878)

(a) Preface to his Diwân, beginning on fol 322<sup>b</sup>

عیار افرای بعد سخن اکسیریه ، که ون بر فداات معدن لعل طرح  
شود اله \*

(b) Husn wa Ishq Beauty and Love a tale in mixed prose and verse Beginning on fol 328 —

حدیث ن رب عالم حو ح انداد ا من در نام

(c) or the siege of Haydarahid beginning on fol 337<sup>b</sup> —

دمنکه مدس کساف صبح الحج \*

The رواج is followed by a letter addressed by Nīmat Khan to Mirza Muhammad Sa'id Superintendent of the royal kitchen مسرف beginning on fol 361<sup>b</sup> —

اعری متروا متحمدا سعید ا مراد سراسر فوائد الحج \*

# LXIX

Hikayat i Abul Qasim Basri The story of Abul Qasim of Basrah and his gems taken as stated in the preface from the کتاب جامع الکتاب (of Afi see No 727) beginning on fol 363<sup>b</sup> —

اومان احدا نالان انه و مهندسان داستان کهن الحج \*

# LXX

Iate and Destiny a tale rendered from Arabic into Persian at the request of Sayyid Abd Ullah by Abul Qasim انوالقاسم beginning on fol 371<sup>b</sup> —

سلس سنا م ماد فاشی اکه مادساعل رجع الفد ا طرار الحج \*

## POETRY

# LXXI

The prominent contributors are —

Zuhuri fol 381<sup>b</sup>

Unsuri fol 382<sup>b</sup>

Madini fol 383

Tugra fol 384<sup>i</sup>

Darab Juyā fol 387

Sa'ib fol 388

Urfa fol 388<sup>b</sup>

Khvajah Ali Akbar fol 393<sup>i</sup>

Nau' fol 394<sup>b</sup>

Shifa' fol 394<sup>b</sup>

Mirza Mu'izz fol 397

Shah Shuja' (addressed to Halim Inayat ud Din and the latter's reply) fol 398<sup>b</sup>

## LXXII

Gazals by Qâsim Diwânah, fol 399<sup>b</sup>,  
 Jalâl Asû (in alphabetical order), fol 401<sup>b</sup>  
 Sâ'ib, fol 408<sup>b</sup>,  
 Tâlib Kalim, fol 414<sup>b</sup>,  
 Fasilî, fol 416<sup>b</sup>,  
 Taizî Afshâr fol 417<sup>b</sup>,  
 Hâfiz fol 418<sup>a</sup>,  
 Sa'dî, fol 419<sup>a</sup>,  
 Sabri, fol 419<sup>b</sup>  
 Muhammad Tâhir 'Alawi, fol 420<sup>b</sup>,  
 Tâlib Amulî fol 421<sup>b</sup>,  
 Muhammad Quli Salim, fol 426<sup>b</sup>,  
 Hikmat, better known as Mukhlis, fol 427<sup>a</sup>  
 Mirzâ Ibrâhim Adham fol 428<sup>a</sup>,  
 Shifâ'i, fol 428<sup>b</sup>,  
 Wahshî fol 429<sup>a</sup>,  
 Ganî fol 430<sup>b</sup>,  
 'Inâyat Khân Âshurâ, fol 431<sup>b</sup>,  
 Nâsir 'Alî, fol 435<sup>b</sup>,  
 Shaukat, fol 437<sup>a</sup>,  
 Yûsuf Beg Shâmlû, 439<sup>a</sup>,  
 'Ufi, fol 439<sup>b</sup>,  
 Tâhir Wahid, fol 442<sup>b</sup>,  
 Mufid Balkhî, fol 449<sup>a</sup>,  
 Mirzâ Radî Dâmsh, fol 449<sup>b</sup>,  
 Hasan Khân Shâmlû fol 450<sup>b</sup>,  
 Shâpûr Qazwîni, fol 451<sup>a</sup>,  
 Mirzâ Barhaman, fol 451<sup>b</sup>,  
 Nâdim Gilânî, fol 452<sup>a</sup>,  
 Mir Saydî, fol 452<sup>b</sup>,  
 'Alî Ridâ Tajallî, fol 453<sup>b</sup>,  
 Dâtâb Jûyâ, fol 453<sup>a</sup>,  
 Karam Ullah Khân 'Âshiq, fol 454<sup>b</sup>,  
 Dâna, 454<sup>b</sup>,  
 Kâfi, fol 454<sup>b</sup>,  
 'Âlî Fânî, fol 454<sup>b</sup>,  
 Partau, fol 455<sup>a</sup>,  
 Lâmir, fol 455<sup>b</sup>,  
 Fâ'iq, fol 455<sup>b</sup>,  
 Munawwar, fol 455<sup>b</sup>

LXXIII

Verses in praise of female beauty etc fol 450<sup>b</sup>

LXXIV

Tajrī bands and Tarkīb bands —

Wasukht by Wahshī fol 468<sup>a</sup>

Shīfa : s satire of Mumīna fol 469<sup>b</sup>

Jayr in praise of Alī fol 471<sup>b</sup>

Elegy by Mahtashīm Kashī fol 472<sup>b</sup>

Tarjī band by Sa dī fol 473<sup>b</sup> by Yūsuf Beg Shāmīla fol 474

LXXV

Makhammasat by Tufaylī fol 475<sup>b</sup>

Shayda fol 476<sup>a</sup>

Husamī fol 476<sup>b</sup>

Abid fol 476<sup>b</sup>

Sufī fol 476<sup>b</sup>

Rida fol 477

Shaba fol 476<sup>b</sup>

Sa dī fol 477<sup>b</sup>

Lutfī fol 476<sup>b</sup>

Ismat fol 478

Mahdī fol 478<sup>b</sup>

Hasan fol 479

Rafī fol 476<sup>b</sup>

Sayyida fol 479<sup>b</sup>

Sa ib fol 476<sup>b</sup>

Taqī fol 480<sup>a</sup>

Nizam fol 476<sup>b</sup>

Taqī fol 476<sup>b</sup>

Urfī fol 481

Adham fol 481<sup>b</sup>

Rida : fol 482

Jalālī fol 476<sup>b</sup>

Khusrau fol 482<sup>b</sup>

Nazrī fol 476<sup>b</sup>

Majid fol 483

Shīfa : 476<sup>b</sup>

Hafiz fol 476<sup>b</sup>

Hilālī fol 483<sup>b</sup>

Iraqī fol 476<sup>b</sup>

Shīfa : fol 484<sup>a</sup>

Haqîrî, fol 1b ,  
 Bahâ'î, fol 484<sup>b</sup> ,  
 'Abd-ur-Rashîd, fol 485<sup>a</sup>

## LXXVI

'Rubâ'îs — Munîr Lâhaurî, fol 486<sup>b</sup>  
 Dastûr, fol 1b ,  
 Fahmî, fol 487<sup>a</sup> ,  
 'Ufî, fol 1b ,  
 Ibrâhîm Adham, fol 487<sup>b</sup> ,  
 'Umar Khayyâm, Sûfî, Tâlib (Âmulî), Radî, Muhammad Bâqir  
 Damad, 'Alî Naqî, Rafî', Muhammad Muqîm, Shaykh Amân Ullah,  
 and Faydî, on fol 488<sup>a</sup>

Qudsî, Sûfî Hamadânî, Mahwî. Sâ'ilî Nihâwandî, Mîr Shâkî,  
 Hasanî (or Husaynî) Kâshî, Fanâ'î, Shauqî, Mas'ûd Qummî, Sahâbî  
 Najafî and Kalîm, on fol 488<sup>b</sup> , Mîr Yahyâ, Ibrâhîm Tûnî, Rashîdâ,  
 Hâfiz 'Alî, Yâr Muhammad Rakhnab, Mânî Mashhadî Nargisî,  
 Wârastah and Tâlib, on fol 489<sup>a</sup>

Hâfiz, Adham, Shâh Muwayyid, Farîd-ud-Dîn 'Attâî, Darwîsh  
 Muhammad, Sahâbî, Mullâ Shâh, Khwâjah 'Alî Akbar, Mullâ Nazmî  
 and Timûr Khân Beg on fol 489<sup>b</sup>

Mullâ Ganî, Gûyâ and Sahâbî Astarâbâdî, fol 490<sup>a</sup>

## LXXVII

Muqatta'ât by Ibn-i Yamîn, fol 493<sup>b</sup>

## LXXVIII

Masnawîs (a) Mahmûd wa Ayâz مہود و ایاز by Zulâlî (see  
 No 282), beginning on fol 499<sup>b</sup>

دنام انکه مخمودسن ایاز اسه ، انج \*

(b) Masnawî, by Nâsir 'Alî, beginning on fol 536<sup>b</sup>

الہی درۂ دردی د جان زد ر در دریدہ راز است بخوان زیر

(c) دال د ام دروز ، فصلہ ، ابدال ، by Zuhurî, beginning on fol 547<sup>b</sup>

الہ ، ابدال د ام دروز ، فصلہ ، ابدال ، by Zuhurî, beginning on fol 547<sup>b</sup>

(d) معروف حکام In praise of the barber by Mullâ Ganî begin-  
 ning on fol 548<sup>b</sup>

مرا بر تن ربانی گسته هر مو الح \*

- (e) Satire of the barber by Faqr Haqr beginning on fol 549<sup>a</sup> —

بناد ا گیس حرج سنگار الحج

- (f) کتابة حل سنن ساه عباس Inscription on the Chit Situn of Shah Abbas by Muhammad Beg Farsut beginning on fol 549<sup>b</sup> —

ای مصلی بنای عرس نظام الحج •

- (g) بناد سالعمار کسمیر Inscription of Shalahmar Kashmir by Talib Kalim beginning on fol 550<sup>b</sup> —

ای شمار بنای عرس بطور الحج •

- (h) تعریف و مذمت اسب Praise and satire of the horse by Talib Kalim beginning on fol 551<sup>a</sup> —

مرا نا انکند هر دم بحلی الحج •

- (i) تعریف اسب Praise of the horse by Hasan Beg beginning on fol 551<sup>b</sup> —

مرا در دین گلگون سمندسب الحج •

- (j) مذمت اسب Satire of the horse by the same beginning on fol 552<sup>a</sup> —

مرا سب در لاسر الحج

- (k) قصه لولی کابل A tale by Muhammad Asim beginning on fol 552<sup>b</sup> —

بود سوخی بعد اظاف کل الحج •

- (l) سوز و گداز Suz wa Gudar by Nau (see No 272) beginning on fol 553<sup>a</sup> —

الهی گریه ام را فاکمی ده الحج •

- (m) مثنوی نصرانی عهدانی Masnawi by Nasir-i Hamadani beginning on fol 558<sup>a</sup> —

کنم دیوانه از خود هراسان •

- (n) فرهاد و شیرین Farhad wa Shirin by Wahshi (see No 245 XI) beginning on fol 560<sup>b</sup> —

الهی بخت ده انس ازور الحج •



Each letter is written on a beautifully designed drawing representing a tree a fruit or a flower bunch etc and is then followed by the reply written on an exactly similar drawing Each pair thus written is followed by a collection of choice verses suitable to the subjects of the letters

There are altogether forty topics to which the letters relate They are — Promise Expectation Separation Remembrance Forgetfulness etc etc

Written in fair Nīm Shilast within gold and coloured borders with an illuminated head piece

Not dated 18th century

# No 1100

fol 239 lines 19 170  $10\frac{1}{2} \times 6\frac{1}{2}$   $8\frac{1}{2} \times 4\frac{1}{2}$

Another collection of choice compositions in prose and verse both Arabic and Persian by various authors and poets beginning with a preface without the author's name —

سبحان الله هرحمد      مکملہ د اب سمرق سلیمان منکم الحج \*

The prominent compositions are —

## I

دسلحہ نوز that is to say Zuhur's preface to the Nauruz (see No 284—III) beginning on fol 3<sup>b</sup>

سرد سپاہ عسکرندہ مال الحج \*

## II

وابع مرزا همان beginning on fol 7

انکہ استعسا کوائف احوال سده بود حقانی بطریق احمال انس اسب

## III

Sanbha Sao's letter to Aurangzib fol 8 beginning —

عہ داشب اسع دم نائب قدم سنوا تعرض حصرت ساهساهی  
مدساد الحج \*

## IV

در معرفت حق از میرزا صائب  
 fol 9<sup>a</sup>, beginning

ستم له ، بداله رحو شراب تلح کردم بدود تلح فداع ر آب تلح

Followed by some poems of Sâ'ib

## V

An account of Shaykh Shanaf-ud-Dîn Bihâî's meeting with Shaykh Muhammad Gauṣ, taken from the latter's treatise entitled رسالۃ اوراد, fol 14<sup>b</sup>; beginning

سبح محمد عوف رحمه الله در رسالۃ اوراد خود نوشته الح \*

## VI

Conversation between طرماح بن عدی (the messenger of 'Alî) and معونه fol 15<sup>b</sup>

## VII

A collection of Arabic sayings and precepts, fol 18<sup>a</sup>

## VIII

Urfî's letter to Faydî, fol 23<sup>a</sup>.

Khânkhânân's letter to 'Urfî and the latter's reply fol 23<sup>b</sup>

Sultân Yahyâ Muzâ's letter to Jâmî fol 24<sup>a</sup>

Sayings of Nizâm-ul-Mulk, fol 24<sup>b</sup>

Letter by Abu'l Fath Gilânî, fol 25<sup>a</sup>

Mirzâ Ibrâhîm's letter to Shaykh Bahâ-ud-Dîn Muhammad, fol 25<sup>b</sup>

Mu'âwiyah's letter to 'Alî and the latter's reply, fol 26<sup>a</sup>

In praise of 'Alî taken from منہاج السکات, fol 27<sup>a</sup>

The above is followed by selections from the *Dîwâns* of Anwarî, Nazmî, Hazîn, etc

## IX

The following prose works of Mullâ Tugîâ (see No 333)

(1) فردوسه, fol 41<sup>b</sup>.

(2) مرآت العیون, fol 54<sup>b</sup>, beginning

یکه تاران مددان تمیز ار دوله ، ستایس داصری الح \*

(3) کنز المعانی, fol 59<sup>a</sup>, beginning

دعایس متخون دهان حواهر حمد مکرمه الح \*

(4) نوح المدايح fol 61<sup>b</sup> beginning —

سرحدی فلم نگاش شہنشاہی اسب الہی •

(5) انوار المسار fol 66<sup>b</sup> beginning —

ای حوش دل عیاحی و حامی ار دو الہی •

(6) تعداد النواد fol 68<sup>b</sup> beginning —

د ندوہ رمین ہند دنگر سدم الہی •

(7) تذکرۃ الانعا fol 69<sup>b</sup> beginning —

طعرا ناکی نبع بان بدر کئی الہی •

(8) نجات fol 71<sup>a</sup> beginning —

سود فصل حران سالم دو الہی •

(9) مجمع العراہ fol 74<sup>a</sup> beginning —

حدو ار وسعہ حد کم آج

(10) مسابہات ربعی fol 75<sup>a</sup> beginning —

موسم ان سد کہ مدعا اک ہندی سر کند الہی •

(11) تصنیفات fol 76<sup>b</sup> beginning —

ار نس علط اسب حرب فاموس ملک الہی •

(12) مرتعات fol 77<sup>b</sup> beginning —

دوہا آمد کہ معراض ار د بلبل کند الہی •

(13) دماحہ معار الادراک fol 79<sup>b</sup> beginning —

سار ستی برانہ حمد مابعدسب کہ گلس مصمون نگس الہی •

(14) Tugra s letters addressed to the following persons —

Shah Safi s ambassador fol 81<sup>a</sup>

Mir Muhammad Muqim fol 81<sup>b</sup>

Muqima fol 82<sup>b</sup>

Hamzah Ilyan fol 83

Qadi Nizama fol 84<sup>a</sup>

Mir Husayn fol 84<sup>b</sup>

Shamsa i Khwushnawis (calligrapher) fol 85

Masih uz Zaman fol 86

Qadi Zadah fol 85<sup>b</sup>

Khawâjah Lâlâ, fol 86<sup>a</sup>

Description of the court of the king of the Deccan, fol 86<sup>b</sup>

Letter to Timûr Khân fol 87<sup>a</sup>

Letter to Tâlibâ, fol 87<sup>b</sup>

Letter to Shâh Abul Hasan fol 1b

Letter to Mirzâ Bazmî fol 88<sup>a</sup>

Letter to a friend (not named), fol 88<sup>b</sup>

Letter to Mirzâ Rahm fol 89<sup>a</sup>

Letter to Muhammad Shafî fol 1b

Letter to a friend (not named) fol 1b

Letter to Mullâ Muqîm, fol 89<sup>b</sup>

The above prose writings of Tuglâ end with a colophon dated A H 1160 in which the scribe سید علی بن علی says that he transcribed them at the request of Nawwâb Shâh Qulî Khân Bahâdur

## X

A piece of refined prose in praise of Shâh Abbâs and his conquests, beginning on fol 91<sup>a</sup> —

مجلسی شہداء عہدای سخن نام کویمیسہ ، کہ در سرم کرم الحج \*

## XI

A poetical description of female beauty by Mîr Sayyid Ali Mihri beginning on fol 95<sup>a</sup>

ای نہ ، حانک سیرین حرکات الحج \*

## XII

الحیال معراج by 'Alî Ridâ Tajallî (see No 1094—X), beginning on fol 96<sup>b</sup>

در سرم دیگر ہستی معراج یار الحج \*

## XIII

A long Qasîdah by 'Ufî Shîrâzî, beginning on fol 100<sup>a</sup>

جہاں نگستم و دردا کہ هیچ سہرو دیار الحج \*

## XIV

A prose piece by Mirzâ Fasîhî, beginning on fol 102<sup>b</sup>

سمتہ میم متحدہ ، اسرار اسد ، الحج \*

The above is followed by a Gazal of Kamâl Khujandî and some Rubâ'îs

## XV

A prose piece by Zuhurī in praise of Urfī beginning on fol 104<sup>a</sup> —

نلمعه طو اناهدس حراع علم سن اسب الحج \*

## XVI

Nasir Alī s Maṣnawī poem in praise of a ناسی beginning on fol 108<sup>b</sup> —

درو ناسی فلم ندنگ سسی \*

The above is followed by short prosa and poetical pieces by several authors

## XVII

معبد کاسی The Haft band of Mulla Kaṣhī (see No 114) beginning on fol 123<sup>a</sup> —

السلام ای ساه اب حوسدد رب العالمین الحج \*

## XVIII

سوز و گداز Suz wa Gudaz by Nauī (see No 272) beginning on fol 147<sup>a</sup> —

الهی حنده ام را مالکی ده الحج \*

## XIX

ساقی نامه Saqī Namah by Mulla Muḥammad Sufī (see No 301 fol 43<sup>b</sup>) beginning on fol 156<sup>a</sup> —

الا ای دل مائدة ار کار و دگر الحج \*

## XX

ساقی نامه Saqī Namah by Ḥakīm Partawī (see Taqī Auhadī vol 1 fol 145<sup>a</sup> where this Saqī Namah is quoted see also Riyad uṣṣā Shu'ara fol 59<sup>b</sup>) beginning on fol 159<sup>b</sup> —

دلا برده بردا ار روی کار \*

## XXI

An Arabic piece containing moral precepts etc beginning on fol 162<sup>a</sup> —

حکمی ان داود علی نبینا سلمه السلام اوسی الله ان احلس  
لعمان الحککم الحج \*

XXII.

قصهٔ دزد و قاضی Story of the thief and the Qadi (of Bagdad),  
beginning on fol 168<sup>b</sup>

آوردند ابد که در شهر دمداد قاضی بود با دیادب و اماند ، الحج \*

XXIII

A dictionary of Persian idioms and phrases explained in Persian,  
and arranged in alphabetical order, beginning without any preface  
on fol 173<sup>b</sup>

باب الاله . - ار آف برآمدن طاهر سدن اسب اگر خوف طاهر شد  
مکنونند خوف ار آف برآمد الحج \*

XXIV

A collection of miscellaneous poems Masnawis letters etc by  
various authors

XXV.

A description of the rainbow by Muhammad bin Manṣūr  
beginning on fol 216<sup>b</sup>

چنین گوید مکرر این سطر محمد بن منصور که عرض تسوید این اوراق  
الحج \*

The MS ends with some pro-e-pieces consisting of letters  
'marriage-bonds, etc, etc

Written in various hands

Not dated, 18th century

No. 1101.

fol 251 lines 19, size  $10\frac{3}{4} \times 6\frac{1}{2}$ ,  $7\frac{3}{4} \times 4\frac{1}{4}$

(تَحفة الحبيب .)

(‘I’UHFA’I’-UL-ḤABÎB.)

An anthology containing a large number of choice Gazals selected  
from the Diwâns of well-known poets, from the time of Sa’dî to  
the tenth century of the Hīrah, by Fakhrî ibn Muḥammad Amîrî  
محرری ابن محمد ابن امیری

Beginning —

ای نام بود دستان محموتی ار      نارد دنام دو همه اهل نادر  
 بر هر روی که گسب نام بود طار      مارا      دی نگلس معنی نار  
 عمل سرانان دستان معانی و سخن ا اهل جهان نکه دانی اله \*

The work is preceded by a preface devoted to the praise of the Wazir Habib Ullah to whom the work is dedicated and whose name is introduced thus in the following verse

امس شهر      الا ترک عرب      آ      ا      نام امر      لعب

The author's other works mentioned in this catalogue are  
 see No 848—I حوامر المعانی see No 1098—(32) His Persian translation of Mir Ali Shir's Majalis un Nafa is entitled لطاف نامه is noticed in Rieu i p 365

The author does not assign any title to the work but in Sprenger Oud Catalogue p 12 it is called نغمه الحبب See also Rieu Suppl't No 375 where a copy of the work is noticed

The Gazals are arranged in alphabetical order

The first eleven Gazals except the one on fol 4<sup>b</sup> are Turkish The rests are Persian

The arrangement is that Gazals of the same metro and rhyme by different poets are grouped together generally followed by one of Tabriz's own The prominent poets from whose works the selection is made are Sadi Khusrav Hasan Dihlavi Salman Hafiz Kamal Khujandi Jami Hilali Bana i Katibi Ibn i Yamin Khwaju Kirmani Ahli Shirazi and Imad Taqili i Kirmani

Written in fair Nasta'liq

Not dated 18th century

The signature of Mr Salah ud Din Khuda Bakhsh (the eldest son of the donor) dated 22 August 1891 appears on the fly leaves at the beginning

# No 1102

fol 95 lines 12-15 size 6½ x 3¼ 5 x 2½

An album of prose and poetical pieces of little value put together without any order The poets whose names frequently occur are Naziri Nishapuri Muhtashim Mir Radi Mayli Attar Iraqi Zuburi Auhadi Unsuru Talib Amuli Khusrav Nizari Fani Figanı Malik Qummi Naziri and Sarib

Written in Shikastah  
Not dated, 18th century

## No. 1103.

fol 47. size  $12 \times 7\frac{1}{2}$ ,  $10\frac{1}{2} \times 5\frac{1}{2}$

A small collection of poetical selections from the works of Babā Nasibī Gilānī, Muzā Tahī Wahīd, Ufī, Nīmat Khān Āh, Salmān Sāwajī, Jāmī, Zahīru-ud-Dīn Shufiawāh, Kemāl Ismā'īl, Ahl Shīrāzī, Amī Shāhī, Fīgānī Muzā Bidl, and many other poets. In many places the rubrics of the names of the poets are omitted.

The MS opens abruptly with the following line of Fīgānī

دلی مسداید و مری که آرد تاب دی داریش  
معاد یی گر دلی داری تو اس ایجا که من روم

Written in fair Nasta'liq. The latter portion is written in an ugly and careless minute hand.

Not dated, 18th century

## No. 1104.

fol 427 lines 10 size  $11 \times 6$ ,  $6\frac{1}{2} \times 3\frac{1}{2}$

A large collection of poetical extracts divided into eight sections فصل as follows

## I

Detached verses by one hundred and sixty-four poets whose names are arranged in alphabetical order, beginning with a verse by Muqīmā-i Ihsān —

در حلوتیکه بد و ای تو واد شود بی اختیار آئنده دسه دعا شود

## II

Rubrics. The prominent contributors are  
Shaykh Abū Sa'īd Abul Khayr, fol 211<sup>b</sup>,  
Mushṭāq Isfahānī, fol 214<sup>a</sup>,  
Ahsan Qummī, fol 217<sup>a</sup>,  
Umīdī, fol 218<sup>b</sup>,  
Hijrī, fol 219<sup>a</sup>,

Mul<sup>t</sup>asham Kashī fol 226<sup>b</sup>

Walīh Harawī fol 221<sup>b</sup>

Ahlī Shīrazī fol 223

Ahmad Jam fol 1b

Asīr Aumani fol 224

Abul Faraj fol 226

Baqir Damād fol 229<sup>b</sup>

Afdal Kashī fol 232<sup>b</sup>

Bīdīl fol 237<sup>a</sup>

Baqī Billah fol 244

Urfī fol 247<sup>b</sup>

### III

Extracts from the *Diwāns* of —

Khalīs عرسي fol 265

Mīr Najat fol 270<sup>i</sup>

Magribī fol 277<sup>b</sup>

Fasīhī fol 279

Khusrau fol 281<sup>a</sup> and Sharqī fol 284<sup>a</sup> with extracts from the *Diwāns* of many others

### IV

Mukhammasāt by —

Ahlī Shīrazī fol 336

Jamī fol 339

Sa dī fol 341<sup>a</sup>

Khusrau fol 346<sup>a</sup>

Sa īb fol 355<sup>b</sup>

### V

Tarjī bands by —

Mushtaq Alī Khan Isfahani fol 360

Iraqī fol 362<sup>i</sup> Shamsī fol 366<sup>a</sup>

### VI

Enigmas fol 376<sup>a</sup>

### VII

Somo Qasīdahs Masnawīs etc fol 380<sup>a</sup>

### VIII

Qasīdahs in praise of the companions of the prophet the Imams with chronograms expressing the dates of birth and death of the prophet the Imams and other distinguished persons and of some events fol 396<sup>a</sup>

The MS ends with the famous قصیده معروفی of Ahlî Shîrâzî (see No 231)

Written in fan Nasta'liq in two columns

Not dated, 19th century

### No. 1105.

fol 124, lines 30 (in 3 columns), size  $8 \times 5\frac{1}{2}$ ,  $5\frac{1}{2} \times 4$

Selections, mostly from the poetical works of well-known modern poets with some from those of ancient authors arranged in alphabetical order

Beginning with a Gazal by Shaukat Bukhari -

~ دایارگی تائیری کرامت کن معانی را اله +

Other contributors are Sâ'ib, Muhammad Qulî Beg Salim, Hâfiz, Ganî Kashmîrî, Ruknî-i Masih, Shaykh Ahmad Jâm, Anwârî, Nisbatî, Khwâjah Mu Dard, Tâlib Âmulî etc

Written diagonally in fan Ta'liq

Not dated, 19th century

From some notes at the beginning of the copy it appears that the MS once belonged to Sayyid Mubârak Husayn Sa'id Lakhnawî. In 1910 Khwundakâi 'Alî Akbar of Mushdâbâd purchased it from one Sayyid Mahdî and presented it to S Khudâ Bakhsh (the eldest son of the donor), who deposited it in the library

### No. 1106.

fol 91, size  $10 \times 6$   $7 \times 2\frac{1}{2}$

Choice selections from the prose and poetical works of ancient and modern authors

#### I

#### Poetry

Fol 1-42 Containing Gazals, Rubâ'is Fards etc The prominent contributors are

Mirzâ Jalâl Asû, Shaykh Jamâlî, Âsaf Qummî, 'Inâyat Khân Âshnâ, Zafar Khân Ahsan, Bîdil, Muhammad Rafi' Bâdil, Hakîm Hâdîq, Râsikh, Muhammad Qulî Salim, Sanjari Kâshî, Sâ'ib, Mîr Saydî, Tâlib Âmulî, Tugrâ, Nâsû 'Alî, Muhammad Jân Qudsî,

Mirza Mu'izz Mulla Nishati Tahir Wahid Darwish Walih Ganf  
Sarkhwush Fitrat Faydi Urfi Hafiz etc

Beginning —

ای گلش از بهار حنال بوسندھا الھ \*

## II

### Prose

Foll 43-91 Historical anecdotes wise and moral sayings taken  
from Hahib us Siyar Nigâristan etc extracts from Jamî's commen-  
taries on the Fusus and on Rumi's verse علم حق در علم صوفی گم شود الھ  
Tuzak i Timuri and from many other works

Beginning —

حکایت کند مسرور خادم کہ مکرور مرا مامور ۱۰۰۰۰ بکراند و گفت  
الھ \*

Written in beautiful Nasta'liq and also in ordinary Nîm Shikast  
and Nasta'liq

Dated 13 Safar the third regnal year of Shâh Alam

The following Persian note in the handwriting of Sir William  
Gore Ouseley appears on the title page

اس نصاب تذکرہ چهارم شہر صفر سنہ ۱۲۱۹ ہجری داخل کتابخانہ  
اس مبداء الہی شد حررۃ گورادرلی \*

## No 1107

fol 302 lines 27 size 11½ x 5½ 9½ x 4½

Select Gazals from the Diwans of a large number of poets from  
the 7th to the 12th century of the Hijrah arranged for the most part  
in alphabetical order

The MS seems defective both at the beginning and end It opens  
abruptly with the second part of a verse rhyming in الھ thus —

بہکراں رہسنی مسکلتہ بن ار حملہ مسکلتہ \*

and ends with some Gazals rhyming in : In several places the  
alphabetical order is disturbed The most frequently recurring names  
are those of Sadi Khusrâu Sulman Hafiz Kamal Khujandi Jamî  
Malik Qummi Urfi Talib Kalâm Sa'ib Bidil etc

In some Gazals headed *لمتحررة* or *لراى* i.e. 'by the writer' the *takhallus* - *فره* Farhat is adopted, and it seems probable that the anthology was compiled by that poet

Written in careless Ta'liq

Not dated, 19th century

### No. 1108.

fol 82, size  $9\frac{1}{4} \times 5\frac{1}{4}$ ,  $7\frac{1}{4} \times 2\frac{3}{4}$

An anthology of Persian verses The general arrangement is that poems and verses of the same metre and rhyme, though by different poets, are grouped together The copy is defective at the beginning, and opens abruptly with the following verse

راود در هر کس سر ردم سر حاکم  
کسی نگه که من حاکم اینجام

The most prominent contributors are -

Sâ'ib, Nâsir 'Alî, Bîdî, Kamâl Khujandî, Ganî Kâshmirî, Jalâl Asîr, Khâqânî, Hâfiz Figânî, Zuhûrî, Ibn-i Yamîn, and some others

Written diagonally in fair Ta'liq

Not dated, 19th century

The original folios have been mounted on new margins

### No. 1109.

fol 285, lines 14, size  $9 \times 6$ ,  $7 \times 3\frac{1}{2}$ .

A very interesting album of Persian lyrics and verses, arranged according to the topics of which they treat Verses treating of the same subject are selected from the works of various authors, and grouped together

The most prominent contributors are

'Urfî, Figânî, Shaykh Faydî, Nazîrî, Nau'î, 'Imâd Faqîh, Âsafî Jâmî, Sa'dî, Qudsî, Khusrau, Hakim Shifâ'î, Tâlibâ, Mullâ Zuhûrî, Hâfiz, Sâ'ibâ, Maylî, Wahshî, 'Alî Naqî, Shânî, Wahîd, Kamâl-i Khujand, Shaykh Auhadî, Shâpûr, Magribî, Bâbâ Nasîbî, Shaukat, Jalâl Asîr, Nizâmî, Hakim Ruknâ, Saydî Tihhrânî, Mîr Sayyîd Husayn Khalîs, Malîk Qummî, etc An index of the subjects treated, arranged in alphabetical order, occupies fol 1-13.

The original arrangement of the MS has been very much disturbed and a large number of the folios are misplaced or missing

Written in good Nasta'liq

Not dated apparently 19th century

No IIIIO

foli 64 size  $8\frac{1}{2} \times 4\frac{1}{4}$   $7\frac{1}{4} \times 3$

A rough collection of little or no value containing indifferent specimens of Persian and Rekhtah verses recipes charms etc etc written by different hands

Beginning —

هس کلید در گنج ~ م " م الله الرحمن الرحيم م

Not dated 19th century